

## ARKANSAS HARASSMENT

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# GayCommunity News

THE WEEKLY FOR LESBIANS AND GAY MALES

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## LEARNING TO DRAW MY NAME

### Confessions of a Black Homosexual Writer

*I am a writer. At least that is what I say when someone asks me what I do. Yet the poverty of those four words — I am a writer — is staggering. Since all kinds of people traffic in words, arranging them either to clarify or to obscure meaning, what have I really told anyone by aligning myself with this earnest band of scribblers? Yes, I am a writer. I am also a Black homosexual. It is from this particular vantage point that I look at the world, that I attempt to translate these experiences . . . .*







# GayCommunityNews

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*Christian Scientists, Catholic Church speak against bill*

## Community Testifies for Mass. Rights Bill

By Christine Guilfooy

BOSTON — Before a packed audience, the joint committee on Commerce and Labor heard testimony on March 28 on the Massachusetts gay rights bill. Both supporters and opponents attended the standing-room-only session which ran for over six hours. Over 30 people spoke in favor of the bill, including state and city officials, gay men and lesbians who had suffered discrimination, and members of the clergy. Speaking in opposition were the Christian Science Church, which wants an exemption for churches, and the Catholic archdiocese. In addition, several people testified against the measure based on their fundamentalist religious beliefs.

The measure, which would extend civil rights laws to include protection based on sexual orientation in public accommodation and employment, came close to passing both houses in the 1983 legislative session, but was effectively killed by the Senate when it was referred to the Supreme Judicial Court of Massachusetts for a ruling on whether the term "sexual preference" was unconstitutionally vague. Although the court rejected the notion of vagueness, the bill was returned to the Senate too late for proponents to bring it to a final vote. Proponents of the bill believed they had the votes necessary to pass the measure. Currently, there is only one statewide gay rights bill in the United States, in Wisconsin.

Peg Lorenz, the full-time lobbyist for the Massachusetts Gay Political Caucus (MGPC), told GCN she believes the bill's success this year is too close to call: "The chances are as good this year as ever. I'd say it's dead even in both chambers right now. My job is to pin down the new people and the

people who [didn't vote] last year." Lorenz said the new House speaker, George Keverian, has voted for the measure in past years.

Those testifying at the current hearing in the bill's favor mentioned the necessity of civil rights protection for lesbians and gay men and framed their testimony in terms of social justice and civil rights. Those in opposition generally opposed it on religious grounds, although one state senator testified the protection was unnecessary because lesbians and gay men are already adequately protected under existing laws.

In its questioning, the committee focused on these two themes: is the measure necessary to protect lesbians and gay men; and will such a measure infringe on the religious freedom of churches who do not want gay people in their employ?

The Christian Science Church asked the committee to exempt churches from the measure. But Fred Mandel, a gay attorney and recently appointed executive director of Boston's Human Rights Commission, told GCN there is no religious exemption in the case of other protected classes and gay people "should stand with the other protected classes or the law is of no use to us. It is better to make no law than a bad law."

The interest of the Christian Science Church was probably perked by its involvement in an ongoing lawsuit with Christine Madsen, a former reporter for the *Christian Science Monitor* who was fired because she is a lesbian. Madsen, in her testimony before the committee, maintained that the *Monitor* is "legally separate" from the Church. She told the committee that the newspaper is

offered free to legislators and is billed as an "international daily" and "not an organ of the Church." One committeeman asked Madsen what percentage of *Monitor* employees were Christian Scientists. Madsen said of the newsroom employees, about half are affiliated with the Church.

The lobbyist for the Church, Milo Grubb, told the committee that failure to include an exemption for churches would be to tamper with the "moral stands of our church."

Mandel, who testified at the hearing, told GCN in a later interview that there are currently no exemptions in the existing civil rights statutes. However, he said, there is the "bona fide occupational" provision which allows an employer to appeal for an exemption when he or she believes there is a specific attribute required for a particular job. However, these provisions are "very narrowly construed," said Mandel.

In his testimony, Mandel told the committee that churches which act as employers are already affected by laws such as minimum wage laws and fire laws.

Grubb maintained, "The intervention of the state into church business raises constitutional questions.... Do you want church parishes to have to open their

records to the [Massachusetts Commission Against Discrimination (MCAD)]?"

Mandel said there is plenty of precedent for subjecting churches to antidiscrimination laws. He gave one example of a white Bap-

are allowed to hire only their own members, if they so choose. However, if they open the process to others, they must do so equitably.

When Alex Rodriguez, the director of MCAD, was ques-



Fred Mandel, recently appointed executive director of Boston Human Rights Commission, speaks at lesbian/gay rights hearing.

tist college being prevented from discriminating racially, and noted that other colleges have been forced to extend tenure denied to women professors. He also said, however, that religious institutions

tioned by the committee members about the bona fide occupational provision, he drew laughter, responding that the only such exceptions he could think of were

*Continued on page 3*

## Atlanta Battles Gay Bathhouses

By Gerald A. Cabrera

ATLANTA — A February 28 preliminary hearing in Superior Court here has quieted little of the furor surrounding the February 10 police raid of the Locker Room Health Club and Club Atlanta, two gay bathhouses. And the Locker Room Health Club has since voluntarily closed after first signing a compliance order to prohibit "sodomy" in their bathhouse. "Sodomy" in Georgia includes both oral and anal sex.

Ten people were arrested in the February 10 raid on the two bathhouses — nine on sodomy charges. Fulton County Solicitor Jim Webb also filed a civil suit under a state public nuisance law, demanding that the bathhouses be closed to prevent the further spread of AIDS. (See GCN, Vol. 12, No. 31)

According to Brian Spears, attorney for Club Atlanta, Judge Philip Etheridge ignored Webb's request for an injunction to close the baths at the hearing. Spears believes, however, that it is still too early to make predictions about a future court decision.

Club Atlanta, which remains open, has begun posting safe sex guidelines and distributing con-

doms to their patrons, according to Nick Dana, head of the Lesbian/Gay Rights Chapter of the ACLU. Spears pointed out, however, that although these measures were recommended at the hearing, Club Atlanta's actions are voluntary and not the result of a court order.

Ken South of AID Atlanta told GCN that he was pleased with Club Atlanta's new efforts at safe sex education. South said that AID Atlanta had refused to support Club Atlanta unless they made changes, especially the encouragement of safe sex practices.

In addition to safe sex guidelines, the establishment of a monitoring group was suggested at the hearing. Dana told GCN the group would be made up of members of the Atlanta Business and Professional Guild, a branch of the national gay guild. A list of possible candidates was presented to Judge Etheridge but Solicitor Webb, described as "livid" because the injunction had not been granted, vetoed all the possible choices, Dana said. The implication was that gay men were not suitable to oversee the com-

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## Cincinnati Rebuts Threat to Gay AIDS Counselors

By John Zeh

CINCINNATI — City health workers received assurances at a hearing of the City Council Human Resource Committee here on March 26 that sexual orientation or advocacy of gay and lesbian rights will not be grounds for firing. Councilman J. Kenneth Blackwell had sought a change in city policy to prohibit "active homosexuals and gay rights advocates" from working in the Health Department's AIDS screening and counseling program. (See GCN, Vol. 12, No. 37.)

Blackwell had said on a WCKY-AM "Newstalk" show on March 10, and in a memo to City Manager Sylvester Murray on March 13 that gay men lack objectivity in counselling peers for "behavior modification" of sexual activity. He said if "quarantine or other restrictions" were deemed necessary to "shield potential victims," a gay activist might not recommend them.

Blackwell's radio appearance came after Ronn Rucker, a sociologist at the City Sexually

action group, requested and received equal time on a later broadcast, and organized a letter-writing campaign to the Council, protesting Blackwell's actions. According to Committee Chair Marian Spencer, the Human Resource Committee decided to examine the issue in response to the letters.

Speakers against Blackwell's proposal included Dr. Michael Mavroidis, president of AIDS volunteers of Cincinnati (AVOC), who warned that Blackwell's actions carried a "greatly destructive potential." "The struggle to contain AIDS would be seriously weakened if the City's STD program is disrupted by a politically-inspired witchhunt that would fire certain people or forbid their being hired," he said.

Diane Coil, a representative of the National Organization for Women (NOW), urged that the "ongoing mutual cooperation and respect" between the STD clinic and gay men and lesbians be preserved so the battle against

homosexuality "is normal or desirable cannot counsel people at risk to infection."

A written statement from Health Commissioner Stanley Broadnax, solicited by Blackwell, was presented by STD Clinic Director Michael Ritchey. The statement said, in part, that "Mating habits of heterosexuals, bisexuals and homosexuals are all significant factors [in AIDS]" and that there has been no call by federal or scientific researchers for quarantine as a method of containment.

Broadnax' statement also made the following points:

- "The use of quarantine to remove promiscuous individuals could result in quarantine of over half of the U.S. population."
- "There are no scientific data available which indicate that an individual's sexual preference impacts upon his/her ability to perform professionally or objectively."
- "The concept of using peers as counselors is not new."

Ritchey, who also spoke against Blackwell, added that he "refuses to allow dying patients to be used as pawns" and that "There is a difference between disease control and prevention, and the isolation of certain people who are unacceptable to others."

Chair Marian Spencer pledged at the hearing's conclusion that "Civil servants are removed only for cause. It is this committee's position that we are an open employment group. People who are doing their job shall not be subject to the constraint of removal."

***'The use of quarantine to remove promiscuous individuals could result in quarantine of over half of the U.S. population.'***

Transmitted Disease Clinic, rebutted Dr. Paul Cameron's call on the radio show for a quarantine of gay men. Cameron, ousted from the American Psychiatric Association, baited Rucker about his sexuality on the air.

Stonewall, a Cincinnati political

AIDS is not "subverted to [Blackwell's] uninformed, irresponsible, and politically-motivated demands." Blackwell is up for re-election this November.

Arriving halfway through the hearing, Blackwell repeated that anyone who believes







## Third year of harassment

# Lesbians/Gay Men Attacked at U. of Arkansas

By Diana Woodall

FAYETTEVILLE, AR — For the third year in a row, the Gay and Lesbian Student Association (GLSA) at the University of Arkansas has been the subject of controversy and the object of calculated harassment. This year's scenario began unfolding when the Associated Student Government (ASG) allocated \$70 to GLSA at the end of the fall semester. In response, student Clint Vutelschies introduced a bill to the student senate in late January of this year to deny funding to any group whose primary function is the promotion of sexual preference or any education thereof.

The bill passed 40-19 on February 5, but was vetoed by senate president Sarah Hicks. The senators then petitioned for an override of the veto. False rumors spread that the American Civil Liberties Union (ACLU) would charge the student senators in a lawsuit if the override were successful. This rumor was fueled by the coincidental scheduling of state ACLU Director Sandra Kuiguika, who was slated to talk to the GLSA meeting about the state's sodomy law on February 18. The petition to override was withdrawn.

Meanwhile, GLSA members experienced harassment, including a letter to the parents of one GLSA officer. Then on January 28, a GLSA meeting was disrupted when three men threw firecrackers down the hallway into the doorway of the meeting room; two young children had been playing in the hallway only moments before. GLSA was advised by the university administration to keep the incident quiet in order to avoid possible copycat attacks, but has since decided to publicize it.

GLSA meetings have been moved to the student union building for increased security.

On March 6, student Tom

Winkleman called a press conference and rally to announce the formation of the United Students Association (USA) for the express purpose of opposing the funding of GLSA. University regulations currently prohibit the official recognition of "anti-" or "hate" groups on campus.

With or without official recognition, however, Winkleman promised to reveal the "chilling facts" of homosexuality, such as his contention that all gays are interested in having sex with five- and six-year-olds and want to lower the age of consent. He also threatened to tell the state legislature "what is going on here." Winkleman backed down on a meeting with some GLSA members, and reportedly told one member that he no longer will head USA, due to a number of harassing phone calls he has received.

Finally, on March 22, a letter was left on the lawns of six university officials which charged them with "leading a homosexual takeover of the U of A." The letter alleged that four university officials had embezzled "thousands of taxpayers' money [sic] and have given secretly to the Gay and Lesbian Society," and that university President Ray Thornton and Chancellor Willard Gatewood knew about the scandal, but did nothing about it. In addition, three of the women officials were accused of routinely propositioning female students.

The letter also urged concerned Christians to write to the prosecuting attorney and demand an investigation to prevent Fayetteville from becoming "the San Francisco of Arkansas."

On March 26, an ad hoc group comprising both gay and straight students and staff met with Chancellor Gatewood to discuss the anti-gay and lesbian atmosphere on campus. They re-

quested he publicly affirm a commitment to making the university a safe learning environment for all, that he appoint a commission whose sole purpose is to investigate and make recommendations on the problem of homophobia on campus, and that he announce and attend a public forum on homophobia. The group also requested that he send a directive to all university supervisory personnel reminding them that university policy prohibits discrimination on the basis of affectional preference. An "affectional preference" clause was put into the revision of the university's employment handbook last year, apparently either by mistake or by some unknown typist or printer. Chancellor Gatewood is in the process of considering these requests.

According to university officials who asked not to be named, the intolerance of gay men and lesbians comes more from a segment of the student population than from the current administration.

GLSA co-chairpersons feel generally positive about the response to the recent attacks against gay men and lesbians on campus. Statements supportive of GLSA were made publicly by the student senate president, the student newspaper, the student social workers group, and individual faculty and staff members. In a student election, a man running on an anti-gay platform garnered only 134 votes, approximately one percent of the votes cast.

Letters to the editor of the *Traveller*, the student paper, ran two-to-one in favor of GLSA or expressed some willingness to be open and tolerant. The April Fool's issue of the *Traveller* poked fun at the homophobes, running two pictures of them in drag and a mock interview with Rip van Winkleman.

"Try to set a good example," replied Kirby. When Gallagher asked if he had a legislative program, Kirby maintained none was needed. When Rep. Susan Schur (D-Newton) followed with her testimony, she said, "If there's no need for the bill, then what's the harm?"

Lorenz said the committee will likely vote on the measure within "the next couple of weeks." Although her head count indicates the committee favors the bill, she said the trick is to get legislators to be present when the committee vote is being taken.

Lorenz also said a community lobbying day is being organized for April 22. She said lesbians and gay men who wish to lobby their legislators can receive training and support from the MGPC. Those interested should call MGPC at (617) 262-1565.

## Atlanta

Continued from page 1

pliance because they were biased.

When asked about the possibility of Club Atlanta becoming involved in a challenge to Georgia's sodomy law, Spears said a challenge is currently before the 11th District Court and Club Atlanta has no plans to participate. Spears told *GCN* that his main argument at the hearing before Etheridge had been that "activity in private is not a public nuisance and does not endanger or interfere with other people." Spears argued that Georgia's public nuisance law, under which

The Gay and Lesbian Student Association of the University of Arkansas (GLSA) was organized in late 1982. GLSA applied for funds from the Associated Student Government (ASG) and was denied its request for \$136 in January of 1983. Word of the existence of GLSA reached Little Rock, and in February 1983 state Senator Travis Dowd introduced a resolution in the Arkansas Legislature to "stem the tide of homosexuality" on campus.

The resolution failed in committee.

On March 30, 1983, 30 gay and lesbian students and their supporters held a rally on campus, and in April, GLSA consulted a lawyer about filing a suit over the denial of funds. Eventually the lawsuit was dropped when the administration promised to assist GLSA in finding alternative funding. GLSA was to be given T-shirts to sell, but the T-shirts were never ordered. However, the university did provide \$500 for

a speaker on AIDS in the fall of 1983. GLSA raised money on its own with several dances and a yard sale and held bi-weekly program meetings during most of the 1983-84 school year.

In late November and December 1983, notices appeared at various places in town frequented by gay men and lesbians which read, "The target is you. Angels of War Task Force." Ads for the "Angels of War" appeared in the student newspaper and a community weekly newspaper in February 1984, and one of the two men involved was interviewed in the student paper. Calling himself Gabriel, he claimed that he lost his best friend, a woman, to "aggressive gay cultists" and that they "took over her body, her mind, and her life." When Gabriel came to a GLSA meeting and was identified as a member of Angels of War, the advertisements by the Angels of War ceased.

— Diana Woodall

## Bill Seeks End to Military Ban

By John Ward

PHILADELPHIA — In the fifth attempt to overturn Philadelphia's recent barring of military recruiters at Temple University Law School, a bill was introduced in the Pennsylvania Legislature March 20 that would allow recruitment to occur. On February 15, the Philadelphia Commission on Human Relations ordered military recruiters off the campus in response to a suit by two gay students who charged that the recruiters violated the city's Fair Practices Act (FPA) which prohibits discrimination on the basis of sexual orientation. The military expressly excludes lesbians and gay men.

The new bill, H-682, introduced by Rep. Frances Weston, would prohibit "political subdivisions," i.e., city and local governments, from interfering in recruiting practices of both the U.S. government and the Commonwealth of Pennsylvania.

Weston, an alumna of Temple told *GCN*, "Basically, I don't think the Human Relations Commission should have the authority to tell the U.S. government what its policy should be." When asked why she included the Commonwealth in the bill, in addition to the U.S. government, Weston said, "I included it [to] prohibit regulation of state police or correctional officers." Asked if the Commonwealth presently bans lesbians and gay men from employment in those fields, Weston admitted, "I don't know. I guess their policy doesn't exclude homosexuals."

H-682 is currently before the Committee of State Government and has over 30 co-sponsors.

Webb had asked for the injunction and had authorized the raid, should not cover what happens in Club Atlanta.

According to Dana, other avenues are being pursued in addition to the legal one. Morris Redding, Atlanta's chief of police, is planning an April 9 meeting between himself, two gay representatives, Gene Guerrero, Executive Director of Georgia's ACLU, and a representative from the metropolitan vice squad. The group will try to reach an understanding about past actions of the vice

In other moves to override the decision of the Philadelphia Commission on Human Relations, Temple and the U.S. Department of Justice filed separate lawsuits against the city in U.S. District Court on March 15, and Temple filed an appeal in the Philadelphia Court of Common Pleas.

On March 14, Councilmember Brian O'Neill introduced a bill in the Philadelphia City Council amending the Fair Practices Act (FPA) to exempt any institution or persons "acting on behalf" of the military for compliance with the employment practices provision of the law. This bill is directed at the Commission's ruling of February 1 that Temple University itself had violated the FPA by permitting military recruiters at its Law School and therefore aiding and abetting discriminatory behavior.

The FPA was amended in 1982 to ban discrimination in housing, employment, and public accommodations on the basis of sexual orientation. O'Neill, who supported the 1982 amendment of the FPA, is a member of Temple's Board of Trustees.

Should Weston's state bill pass, it could effectively annul the sexual orientation employment provisions of the FPA as well as the decision of the Commission. One of the bill's key provisions overrules "any existing ordinance, regulation, directive, order or decision of any political subdivision or of any agency thereof that is inconsistent with this act." Also, if passed, the bill would go into effect immediately.

squad and current enforcement policy. Dana described Redding as "cooperative and supportive" and said he hoped the vice squad would see they were using "selective enforcement" by exclusively targeting the bathhouses. Dana also told *GCN* he had met with a representative from Atlanta Mayor Andrew Young's office and that the Mayor had communicated his support for the meeting.

In the meantime, Spears and Dana expect to see continued vice squad harassment of gay men.

— filed from Boston

## Massachusetts Rights Bill

Continued from page 1

that a sperm donor had to be a man and a wet nurse had to be a woman.

If the bill passes both houses, the MCAD would be the agency empowered to investigate complaints of discrimination brought by lesbians and gay men.

Another question legislators asked was whether the measure is needed or whether current law adequately protects lesbians and gay men. Several gay people testified about employment problems. Rodriguez said, "MCAD is constantly contacted by gay people who have lost their jobs and housing. We have to inform them that it is not within our jurisdiction." He called the problem "rampant" and added, "The issue here is simple. It is a right to work and a right to live."

Martha Jones, a co-chair of the MGPC, appeared before the committee, telling them she was twice denied employment because of her lesbianism.

Elizabeth Brown, a co-chair of the Cambridge Lesbian and Gay Alliance, said she was harassed and abused in her workplace because she was out. In addition, she said, "Publications which formerly published my writing no longer do."

Ann Maguire, Boston Mayor Raymond Flynn's liaison to the lesbian and gay community, said the results of a Boston survey found that 20% of lesbians and gay men believed they had been discriminated against in hiring and promotional practices in employment. She said 13% said they had been discriminated against in

housing and 24% said they had been physically harassed because they were gay. Maguire said, "Every day I get calls [from gay people who have lost jobs or housing] — what recourse do I have?"

Jean McCray, an attorney now in private practice, said she was asked to leave one firm three months after she came out there. Although she was given no inkling of any problems prior to her rejection, she said they told her she "wasn't working out."

Don Babets, of the Boston Fair Housing Commission and an openly gay man, said the Commission also receives such calls from gay people. He described to the legislators how the commission had documented one such case in the South End. Babets also described how a lesbian couple seeking housing in Roslindale were "steered" to the South End, which has a large population of gay men.

In a separate interview, Kevin Cathcart of the Gay and Lesbian Advocates and Defenders (GLAD) said his office receives two to six calls per month from gay people who have lost their jobs or housing because of their sexual orientation.

Senator Edward Kirby (R-Whitman) spoke out against the measure, maintaining that it is not necessary: "I don't see a clear need. Gays can keep their activities low key. Sexual acts shouldn't be flaunted. As long as that is done, this proposal is not needed."

But what would he do about on-the-job discrimination, asked Rep. Thomas Gallagher (D-Boston).



# Community Voices

*GCN welcomes letters to the editor. If possible, they should be TYPED and DOUBLESPACED, and where possible limited to five typed pages. They should be sent to: Community Voices, GCN, 167 Tremont St. #5, Boston, MA 02111.*

## misled by the new alliance?

(GCN received a copy of this letter to Gwen Lowenheim, Boston Institute for Social Therapy and Research.—Ed.)

Dear Gwen:

I am writing to express my extreme displeasure and anger concerning the so-called "Violent '80s, A Forum," held on March 23 at Roxbury Community College and sponsored by the Boston Institute for Social Therapy and Research. While some of my disappointment with the event was far beyond your control, I must nonetheless hold you, as principal organizer and the person with whom I had most contact, directly responsible for the basic structure and content of the forum. I believe you deliberately misrepresented your organization's agenda for the forum in order to secure my participation, and it is this about which I am most angry.

When your colleague, Mykolos Hazen, initially contacted me to speak about anti-gay and anti-lesbian violence, I responded positively. In a subsequent conversation with Hazen, it became clear to me that the sponsoring group, the Boston Institute for Social Therapy and Research, differs *in name only* from the New Alliance Party. I then asked to speak with you and explained my reluctance to be involved in any event sponsored by the New Alliance Party, an organization I regard as one of the most deceptive sectarian leftist groups. But after receiving assurances from you that the forum's content would include presentations about violence against women, the elderly, black people, and children, I agreed to participate. I spent several hours preparing my own presentation on anti-gay violence, believing that other speakers would do likewise and wanting to impart useful information about the neglected topic of queer-bashing.

Imagine my shock and surprise, then, when I alone among four principal speakers, addressed the topic of violence; I do not mean just anti-gay violence, but *any kind of violence* at all. Of the three other speakers, David Gil from Brandeis University discussed workplace oppression and alienation; Minister Don Muhammed of the Nation of Islam delivered a sermon the subject of which was never clear to me; and Fred Newman, the New Alliance Party candidate for mayor of New York City, gave a campaign speech, a very good and provocative campaign speech, but a campaign speech nonetheless. As the organizer of the conference, you must have been at least somewhat aware of the content of the other presentations, but if so, you shared none of this information with me. And so, I had wasted my valuable time preparing and giving a speech which had no context and was utterly out of synch with the real, but hidden, agenda of the forum.

I regret to tell you that after my most recent encounter with the New Alliance Party, I am unable to recommend positively either the Boston Institute or the New Alliance Party to any gay men or lesbians who might solicit my comments. I feel disappointed, angry, and quite taken advantage of by you. Please do not contact me again.

Yours truly,  
Sue Hyde  
Cambridge, MA

## Supporting AAC

In recognition of the work of the AIDS Action Committee and their efforts to keep the community informed of important events regarding AIDS, GCN is introducing a campaign to offset their advertising costs. Any donation made to GCN and directed towards the AIDS Action Committee will be matched by the paper and will be used exclusively for display advertisements. All contributions will be acknowledged by the Committee.

Please send donations to:  
GCN/AAC

167 Tremont Street #5  
Boston, MA 02111

Thank you from both GCN and the AIDS Action Committee.

## praise for the designer

Dear GCN:

GCN's art and production staff almost never receives praise or criticism, yet visual design can make the difference between a piece being read or ignored. I want to thank Daniel Emberley for his design for my piece "The New Harmony" (GCN, March 23). I liked the asymmetry, the neo-punk block graphics, and the way the illustrations were spaced — "energy jostling energy," to borrow a phrase from the book I was reviewing. Seduce the eye, and a reader is more likely to read.

A correction of a word in the text should be noted: "Grace, he understood, was luck, and luck was the due prerogative of the beautiful and the elite." The last word in that quote from Guy Davenport's fiction should be "*elate*." Davenport is, in fact, defining an elite, but little things mean a lot.

Best wishes,  
Scott Tucker  
Philadelphia, PA

## help the april actions: send money

An Open Letter to the Peace and Justice Movement:

This April marks the tenth anniversary of the end of the War in Vietnam. In all of the many lessons of that period, there is a critical one we must not forget as Ronald Reagan and his administration enter their second term. To put it simply, our visible opposition to government policies *does* make a difference. The broad-based movement that was built in this country to oppose U.S. intervention in Southeast Asia had a role — and an important role — in finally bringing that war to an end.

This April also offers us an opportunity to express our outrage at this administration's foreign and domestic policies. The April Actions for Peace, Jobs and Justice represent a new, positive step in the growth of our movement. With agreement on four basic themes (no intervention, build a just society, reverse the arms race, oppose apartheid/end racism), a national coalition and many local coalitions have been built to organize for a complete program of activities and actions in Washington, DC from April 19-22. (Actions are also taking place in San Francisco, Los Angeles, Seattle and Houston.)

Momentum and interest for the April Actions have been steadily building. Our movement has come to understand that there is a relationship between the U.S. policy and practice of military intervention (be it in Central America, the Middle East or Southern Africa) and the ever-escalating arms race. More and more people see the tie between cuts in much-needed social spending and a completely unacceptable, bloated military budget. We know there will be no lasting peace without full economic, social and political justice. The April Actions provide a timely and much-needed chance to publicly express those connections while calling for a comprehensive shift in this nation's domestic and foreign policies.

While the April Actions are politically strong, and interest builds daily, there is a very serious problem. Money — or more precisely, the lack of it. We all know how hard it is to raise the money so desperately needed for the full range of organizing efforts going on throughout the country. And it would be a mistake to damage the funding base for that on-going organizing. At the same time, a successful series of national actions could bring new energy to the broad-based movement for peace and justice.

The domestic and international situations are extremely serious. Now, in a profound way, we truly need each other. And this is just as true when we talk about money. It would be nice to be able to turn to a few sources for large financial support. But reality forces us to turn to *you*, the women and men who are the heart and soul, the sweat and tears of the progressive movement in this country.

We can raise the money needed for the April Actions — just as we know we can and must build a movement strong enough to turn this country around. Please do everything you can to help this vital effort for peace, jobs and justice. Send in as large a donation as possible (although no contribution is too small) to the April Actions for Peace, Jobs and Justice, PO Box 2598, Washington, DC 20013-2598.

Thank you,  
The April Actions Administrative Committee:  
American Committee of Africa, Clergy and Laity Concerned, CISPES, Coordinadora Salvadoreña de Solidaridad, Fellowship of Reconciliation, Mobilization for Survival, Nicaragua Network, Nuclear Weapons Freeze Campaign, SANE, TransAfrica, U.S. Peace Council, War Resisters League, Washington Office on Africa, Women's International League for Peace and Freedom  
Washington, DC

## echoes inside of what's outside

Dear GCN

There's no greater measure of cowardice than to be cruel to humans or animals when you have already taken their freedom and liberty from them. I am thinking now of prison, unable not to think of its corruption: of how its conditional horror steepens you in despair and reinforces your identification with animals more than with men and women.

The cell I sit in faces the east side of the chapel. A shaft of winter sunlight strikes the bottom-third of my bunk, giving me a few moments of warmth on a cold day. A wave of discordance, of sound layered on sound, permeates my consciousness. The colors of this cell are as dull as its architects must have been. An endless expanse of drab-green textoned walls, contrasting with the gray concrete floor. It begs redecoration. But to personalize this assigned is to court a disciplinary case for "destroying state property."

I cannot write the magic words that would allow those uninitiated by the fire of prison rage to understand totalitarianism, to understand it physically instead of painlessly through an intellectual description as this one.

Years ago, having served about 4 years of this sentence, a young man I'd known in county jail rode with me on the transit bus, "catching the chain" to one prison farm while I was going to another. As we talked, it dawned on him that I was now assigned to protective custody status, due to my admitted homosexuality.

"What happened, man? Why'd you turn queer?" he incredulously demanded.

As we rolled and bumped along the backroads of East Texas, I explained to him that I was gay long before being locked up, and that I chose to separate myself from the general population so that my *emotional survival* had half a chance.

"But man, they'll hate you," he told me, as if I didn't already know this.

We shook hands in parting, as well as the shackles allowed, and the chain bus drove away, a billowing cloud of dust further obscuring the faces of those inside.

By the nature of imprisonment, one is perceived by free society as something subhuman. By the nature of being on a protective custody tank, a "gay tank", everyone there is seen as members of the lowest caste in the system. Those who aren't gay are thought to be informants or simply too weak to make it in the general population. We are the lepers, therefore, and I sense the growing intolerance in this microcosm as being echoed from the intolerance in society at large.

The landmark civil rights suit, *Ruiz v. Estelle*, established guidelines for the security and control of protective custody prisoners. It looks marvelous, on paper.

But like much of *Ruiz*, designed to improve the quality of time for all prisoners in Texas, the administration of the nation's second largest penal system seems loath to comply with the law, unless threatened with additional litigation or open warfare between the keepers and the kept.

*Ruiz* stipulations for protection have given the administration an excuse to deny us recreation time in the prison gym, and also access to libraries, writ rooms [prison law library], and the other marginal "privileges" commonly allowed to the general population prisoners.

When complaints are made, the keepers are not only blind, but selectively deaf as well.

"You can't rape a homosexual," I was told one day, by a captain. I had made a complaint to that administration for a friend who had been repeatedly raped while on administrative segregation. Medical treatment had been denied Russell, as that would have left a record of an offense having been committed. "He's a queer. He must have liked it..." That Russell didn't even remotely find pleasure in being raped was either incomprehensible or a matter to ignore for the administration.

I was told by Richard Putska, then the assistant warden, to "do my own time..."

Like combat, like learning to walk a tightrope, or like your first gay sexual experience, doing time openly-gay is one of those experiences that defies adequate description. What works for one might not for another.

I think it's important that we become politically active, identifying ourselves with those gay brothers and sisters on the outside who are involved and invested in political activities. We should be learning more about our rights and *writing letters* to those on the outside, even if they don't bring immediate results, as if our lives depended on it. They do.

KNOW THAT YOU ARE SOMEBODY. The security and control experienced in prison are tools of disempowerment, effected by a systematic process of dehumanization. *Never* lose sight of the fact that you are a unique, important and valuable individual, and that you have much to offer (your experience). We need each other. There is a lot to be done everywhere. Prison is one of the most depressing places a human can live, but the experience is survivable and you are not alone.

Walk tall, brothers and sisters, and walk in balance.  
Philip Brasfield  
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# Speaking Out

## Bernhard Goetz, Myself

By Marie Godwin

With five bullets fired from a handgun (four of them into the bodies of four young black men), Berhard Goetz proved that when violence provoked by environment (poverty, racism) is committed by blacks, it is thuggery. But when violence provoked by the same (crime, city government indifference) is committed by a white man, it is heroism. With five bullets, Bernhard Goetz proved that race-related paranoia constitutes “reasonable belief” under the law that four boisterous, perhaps obnoxious, black teenagers would rob and beat him. With those five shots, Bernhard Goetz declared war on those not considered the status quo. And a nation not only accepted it, it made him a hero. And that is a terrifying prospect for a woman who is conspicuously gay.

Bernhard Goetz symbolizes many things to many people — none of which have anything to do with the pale psychotic man that is the object of such intense emotions. The public wanted Clint Eastwood. Instead, it got a paranoid and fragile man, once refused membership on a tenants’ association because of his racism, whose act of “self-defense” consisted of shooting two of his “would-be muggers” in the back, and who declared that he wished he had gouged their eyes out with his keys.

I am just as guilty as the rest, for Bernhard Goetz is a symbol to me also — a symbol that has nothing to do with the man whose hatred and fear are so deep as to be pitiful. And that is why, after it was announced that he had been indicted only on gun charges, I sat sweating and wanting nothing more than a gun to do to him what he did to those teenagers. I do not hate Berhard Goetz for what he did or what he is. I hate him because he has touched a terror and anger in me that no one has ever touched before — that I have kept even from myself. He has made me remember that I live in a world where the value of some lives are weighed unequally against others, and on whose scale mine weighs less than most. Bernhard Goetz has given a face to my nightmares.

Bernhard Goetz has become, to me, every white, middle-class, presumably straight man who rides the uptown IRT. The men who hunch in their seats when black kids get on in Harlem — who avert their eyes, check their pockets for their wallets, and whose fear can be read in their faces. Fear of those kids who are so obviously alive, so obviously black and unashamed — even proud. It is the same look they give to me — because of my tie, my haircut, the way I walk. Because I am so obviously alive, so obviously gay and unashamed — even proud.

I know so well the cultural and socio-economic reasons behind the oppression of minorities. But I cannot comprehend this hostile fear. Fear of what? What can a grown man fear from a 5’5” woman who is all of 115 pounds? That I will prove to be more of a man than him — whatever he thinks that means? What can a grown man fear from four teenagers, that he has to shoot them in the back as they run? That they will upset his perception of his power over his environment — whatever he thinks that means? Does he feel inadequate? Does he feel guilty for that? I do not know. I do not know and that is what terrifies me. Because that combination of fear, insecurity and guilt can so often combine to produce explosive, unbalanced and cold-blooded men like Bernhard Goetz. And it terrifies me that one day I will look at, walk past, bump into one of those men with the hostile eyes the wrong way — and I will end up on the subway platform in a pool of blood. And they will look at my clothes and haircut and say, as Bernhard Goetz did of his victims, that I deserved it because I was “playing a dangerous game,” because a queer on the subway dressed like that must have been up to something.

But even worse than my fear of Bernhard Goetz is my complete understanding of him. For I have become just like him — paranoid and frustrated to the point of explosion. I see the enemy in every corner. Except for those who are already friends, I find it increasingly difficult to trust straight people. I consider every white man on the streets a potential murderer of a street-wise black kid who has upset his notion of “place.” And that is a terribly lonely place for a lesbian who loves men and rarely fits into the “gay world,” a Southern white woman in an elitist Northern city. And it is even worse knowing that I am guilty of the same kind of generalizations that have been made about me.

And I could never be a hero. Almost every day, I walk past men who shout, “You need a good fuck.” And I consider it as much a threat to rape as Bernhard Goetz considered a request for \$5 a threat to rob. But if I were to shoot one of them, even as he held a knife to my throat, I would be dead before I reached the police station. In this society, straight white men can be provoked to violence, but blacks and gays can only provoke others to commit violence against us. Our very existence constitutes “reasonable belief” on the part of others that they are being threatened. And I am afraid. So afraid that I will end up like those teenagers. So afraid that my fear will turn me into Bernhard Goetz.

Not since I was a kid have I used the word “hate” in connection with a person. But I cannot stop myself from hating Bernhard Goetz. And for the first time in my life, I have come to seriously question my very deep belief that no one and nothing can be truly evil. And Bernhard Goetz has become much bigger to me than his actual deed. He has forced me

to look at a part of myself that I do not want to acknowledge, forced me to question my beliefs that make me the person I want to be — a person I would meet on the street and respect.

He has become a symbol of a world turned upside down. Where lunatic villains murder children, women, blacks and gays and are congratulated. Where victims of racist, sexist and homophobic violence are put on trial for having the audacity to be assaulted for attempting to carry on their lives as if they deserved the same dignity that is taken for granted by so many.

In almost every court in this nation, a raped woman must prove not only that she was raped, but that she fought and fought hard enough to bear scars proving she was attacked. And if she is deemed to have fought too hard, she will be arrested, indicted and probably convicted. And what she “thought” would happen to her will have no bearing on the case at all. And everyone will want to know what she expected — being where she was, when she was, dressed as she was. And yet, no one ever thought to ask Bernhard Goetz why — when he was so terribly afraid of the subways, when he had been hurt before, when he makes enough money for cabs, when he could have taken a bus — why, why in the hell was he on the worst train in New York in an area notorious for its after-hours trouble?

In Bangor, Maine, last year, a gay man was thrown off a bridge to his death by a bunch of high schoolers, while he screamed that he couldn’t swim. The boys claimed that he propositioned them. The judge thought they overreacted, but understood enough to sentence them to less than four years in a youth center. And the trial turned into a dissertation on the dead man’s personal life and his alleged habit of wearing lipstick and carrying a purse — all of which seemed to be aimed at making his death seem not only acceptable, but necessary to the community that rallied to the murderers’ defense like the country has rallied behind Bernhard Goetz.

Charlie Howard supposedly propositioned some boys. Four young men asked Bernhard Goetz for \$5. Every day a woman walks down the street as if she belonged there. Three boys threw a gay man to his death. Bernhard Goetz carried a gun and tried to commit murder. Men rape women in dark alleys, bright offices and warm houses. Charlie Howard is dead. Four black teenagers have been shot. Every day, women are put on trial for being raped. Three white teenagers will soon walk free. Bernhard Goetz is a hero. Rapists are patted on the back for teaching women a lesson. The lesson is clear: A life of dignity, honesty and freedom is reserved for men who are white and presumably straight. Anyone who is not is fair game for murder, and will be punished if they resist an assault on the lives that American courts have deemed they have no right to.

I do not hate Bernhard Goetz because he committed a despicable and cowardly crime. I do not hate him because he got away with it. I hate him because he has made me acknowledge a world that is racist, vindictive and murderous and made me acknowledge that I am afraid because I cannot win if it turns on me. I hate him because he has made me acknowledge what is racist, vindictive and murderous in myself. I hate him because even though he is a sick, bigoted and possibly evil man, his life is worth more to this society than mine. I hate him because he is my enemy. I hate him because he is my mirror.

“Speaking Out” is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to “Speaking Out” should be TYPED and DOUBLE SPACED, and, if possible, held to under 5 pages in length. The opinions expressed in “Speaking Out” do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 167 Tremont St., 5th Fl., Boston, MA 02111.



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## Community Voices

### moving to houston

Dear *GCN*

First I would like to express my sincere thanks for sending me your paper. It has given me great pleasure and increased my awareness of the gay-lesbian community. Being here in Montana doesn’t give me much contact, if any, with other lesbians or gays. So your paper really helps me to keep in touch with my own feelings, as well as helps me to know that others share my problems in other places.

I would like to know if you could help me in a few areas. First, I’m going up for parole this coming July. And I’ve been all but assured a date for release this time. But in order for me to better those chances, I have to have a few more things in my favor. Upon my release I will be moving to Houston, Texas and while I have a stable place of residence, I do need a job or at least confirmation of employment interviews. I have compiled a rather impressive, but true, resume to send to possible employers. But I have no place to send them. What I would like from you is a list of lesbian groups that could maybe help me in finding employment in the Houston area.

Again, thank you very much for the paper and all it has done for me while I’ve been here in Montana.

Always Grateful,  
Jeanette Poole  
Drawer C AO-21012  
Warm Springs, MT 59756

### perpetuating a middle-class gcn

Dear *GCN*:

I challenge and question the supposed non-classist stance of your paper. You have been advertising several job openings for quite some time now, all of which offer a meager salary of \$150. It would be impossible for any poor or working-class person (presently or raised so) to apply for such positions. No one can live on that kind of income unless they have some *other resources* or *privileged financial attitude* to fall back on. Those of us brought up poor or working class want more, deserve more, and could never feel secure with that kind of income. We, too, may want a chance to make our money working for causes we believe in. Those of you more privileged might be able to work for \$150; if not, only because your emotional security was never threatened by money. So I’m talking attitudes as well as economic reality.

What happened to all your lip service re: poor and working class women written in the March 16 editorial on International Women’s Day? It’s clear that you are perpetuating a *GCN* which can only be run by middle class and elite gays and lesbians.

Additional oppression within an oppressed group is double jeopardy and unforgivable. Put your money where your mouth is!

D. Sabella  
Roxbury, MA

### an eddie murphy protest

Dear *GCN*:

We are writing this to inform you of the recent decision by the Brandeis University Programming Board (student-run) to contract Eddie Murphy for two shows on April 17, 1985 as part of Brandeis’ end-of-the-year festivities.

As you know, Eddie Murphy’s humor is extraordinarily offensive to mostly everyone but especially to gays and women. We, at Triskelion, the lesbian/gay coalition here, are organizing consciousness-raising events for the Brandeis community and a protest against his appearance. By doing this we hope to educate people about the dangers of his brand of “humor” and the threat it poses to everyone.

Since this will be Murphy’s only Boston engagement, there is sure to be a lot of publicity in the Boston press. That is why we are writing to you. We want as many people as possible to know about Murphy’s offensiveness and to do that we need help. It will take a lot of hard work to put together an effective action. If anyone is willing to help with publicity, or coordination, please feel free to contact us at either 647-4838 or 891-9224 or call 426-4469 and ask for Jerry.

In Pride,  
Jerry Cabrera  
Jennifer Post  
Co-coordinators, Triskelion  
Brandeis University  
Waltham, MA

### and the winner is...

Dear *GCN*:

The Gustavus Myers Center for the Study of Intolerance and Human Rights has been established at the University of Arkansas. The Center is dedicated to carrying forward the research of Gustavus Myers, whose *History of Bigotry in the United States*, published in 1943 and revised in 1960, chronicled the persecutions which have crippled our country. The specific mission of the Center is to sponsor an annual award for the best scholarship published on the subject.

Please send nominations and if possible the publication itself to:

Prof. James R. Bennett  
Gustavus Myers Center  
English Department KH234  
University of Arkansas  
Fayetteville, AR 72701

The first award will be for 1984 or before.

Thanks,  
J.R. Bennett  
Fayetteville, AR

### Need Them Books

The *GCN* Prisoner Project is completely out of gay paperbacks and would *really* appreciate it if you have any you won’t be looking at again and could drop by the office or send in. Thanks very much!



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# Freedom's Just Gay Prisoners and "Protective" Custody (Isolation) Prisons Within Prisons

GCN readers who have followed the letters and articles we have published over the last several years will be aware that, far from being "secure" places, prisons are among the most dangerous places around, especially if you're gay. The courts are afraid to challenge the prison officials' "expertise" (and almost absolute power behind the walls; how can they not abuse such power?); and prisoners who challenge it, along with those who the officials just don't like (gays, for example), are confined in what's euphemistically called "protective custody," which is basically just isolation. Most "privileges" (access to training programs, and friendships among the general population of prisoners) are denied those in isolation.

On the other hand, some prisoners cannot safely remain in "population": because of the racial/sexual atmosphere where they are, or the "crime" they're in for (e.g. sex with teenagers), or the legal protest work they do, etc. Ironically, prison officials in these cases punish these prisoners by not allowing them 'protection,' and putting them in a cell with some homophobe.

What follows is a partial summary of the case law surrounding the attempts of prisoners to stay out of isolation if they want that, or to get into "protective custody," if that's what their safety requires. The full article will appear as a chapter entitled "Prisons Within Prisons: Gay Prisoners and Protective Custody" in the forthcoming 3rd edition of Prisoners Rights Sourcebook, Ira P. Robbins ed., published by Clark Boardman Co., 435 Hudson St., NYC 10014. The full chapter is also available from the Police Practices Project, ACLU of So. Cal., 633 So. Shatto Place, Los Angeles, CA 90005. Free to prisoners while the copies last.



By Joan Howarth  
Edited by Mona Smith

Although increased judicial and public attention has been focused on the rights of prisoners and of gay men and women in recent decades, very little attention has been paid to the men and women who are both gay and in prison. The problems of gay prisoners range from the refusal of many prison officials to allow any gay literature, to negative therapy programs which attempt to "cure" gays, to parole denials based on homophobic psychiatrists' reports, to the gamut of ways that anti-gay attitudes affect adversely the gay prisoners situation.

The focus of this article however, is on the specific issues raised by the traditional method of dealing with homosexuals in prison: isolation from the general prison population. This traditional segregation often results in almost twenty-four hour-a-day confinement to a cell, which severely limits access to programs and opportunities normally enjoyed by prisoners.



justifications clearly enough to make the changes precise.

There is no coherent judicial theory or even any substantial number of cases dealing directly with the constitutional issues surrounding the routine segregation of gays in jails and prisons. The cases generally assume that gay

**The courts are unwilling to challenge the prison official's alleged "expertise" (why?) and so, of course, it's hard for prison authorities not to abuse such absolute power.**

Corrections officials have traditionally used segregation as a technique for dealing with homosexual prisoners. Although many modern prison systems do not isolate gay inmates, segregation of gays is still standard procedure in many jails and prisons for both men and women.

The dominant rationale for segregating male gay prisoners has shifted through the years from punitive, to therapeutic, to protective, although prison authorities have rarely enunciated their

men are segregated without examining the reasons for the routine.

Careful scrutiny of the factual basis for special treatment of gays in prison is particularly important because unexamined assumptions have resulted not only in the widespread routine isolation of gay men and lesbians, but also in the assumptions that homosexuals cannot assert simple due process claims available to other prisoners. In *Diamond v. Thompson*, for ex-

Continued on next page

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**Coming Out Group for Women** — An opportunity for women to receive and provide support around their emerging sexuality.

Please call Teri Freeman, M.Ed. at GLCS for more information.

**General Issues Group for Men** — An ongoing group with openings for new members, providing a place to explore relationship issues of concern to gay men.

Please call Ron Wozniak, M.Ed. at GLCS for more information.

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## Prisons

*Continued from previous page*

ample, the court set out procedures required for due process prior to the transfer of an inmate out of the general population into segregation. It then named two categories of inmates who do not need these safeguards: those who have escaped from prison and "admitted homosexuals." The rationale stated was reasonableness, but it was not explained.

The constitutional analysis of the segregation (or any disparate treatment) of incarcerated lesbians is simple because it is difficult to identify any legitimate state interest to justify such segregation. The historical justification appears to have been moral condemnation or punishment for the status of being a lesbian. That purpose would not satisfy even the

that due process requires significant procedural safeguards prior to punitive segregation, many courts have grappled with the question of whether the same procedures are required prior to segregated confinement for administrative reasons, such as protection.

Following the lead of these cases, many courts began to require procedural due process protections prior to administrative segregation, including PC. The due process analysis of these cases generally consists of determining whether applicable statutes, regulations, rules or practices establish criteria for segregation which create a liberty interest protected by due process in not being removed from the general population without a showing that the

***A prisoner has an 8th amendment right to be reasonably protected from constant threat of violence and sexual assault.***

most deferential rational basis test in equal protection analysis.

### Reform of Criteria and Procedures for Protective Custody Assignment

One of the major problems with current protective custody [PC] practice is the lack of regular procedures to determine who is to be confined in PC. In theory PC confinement is available upon request to any inmates who fear for their safety in the general population. There is no need for procedural safeguards prior to PC placement initiated by a prisoner, although periodic reevaluations are necessary to ensure that PC continues to be by choice.

PC status, however, is not always by request. Large numbers of prisoners are confined in PC without their consent.

Ever since the Supreme Court established in *Wolff v. McDonnell*

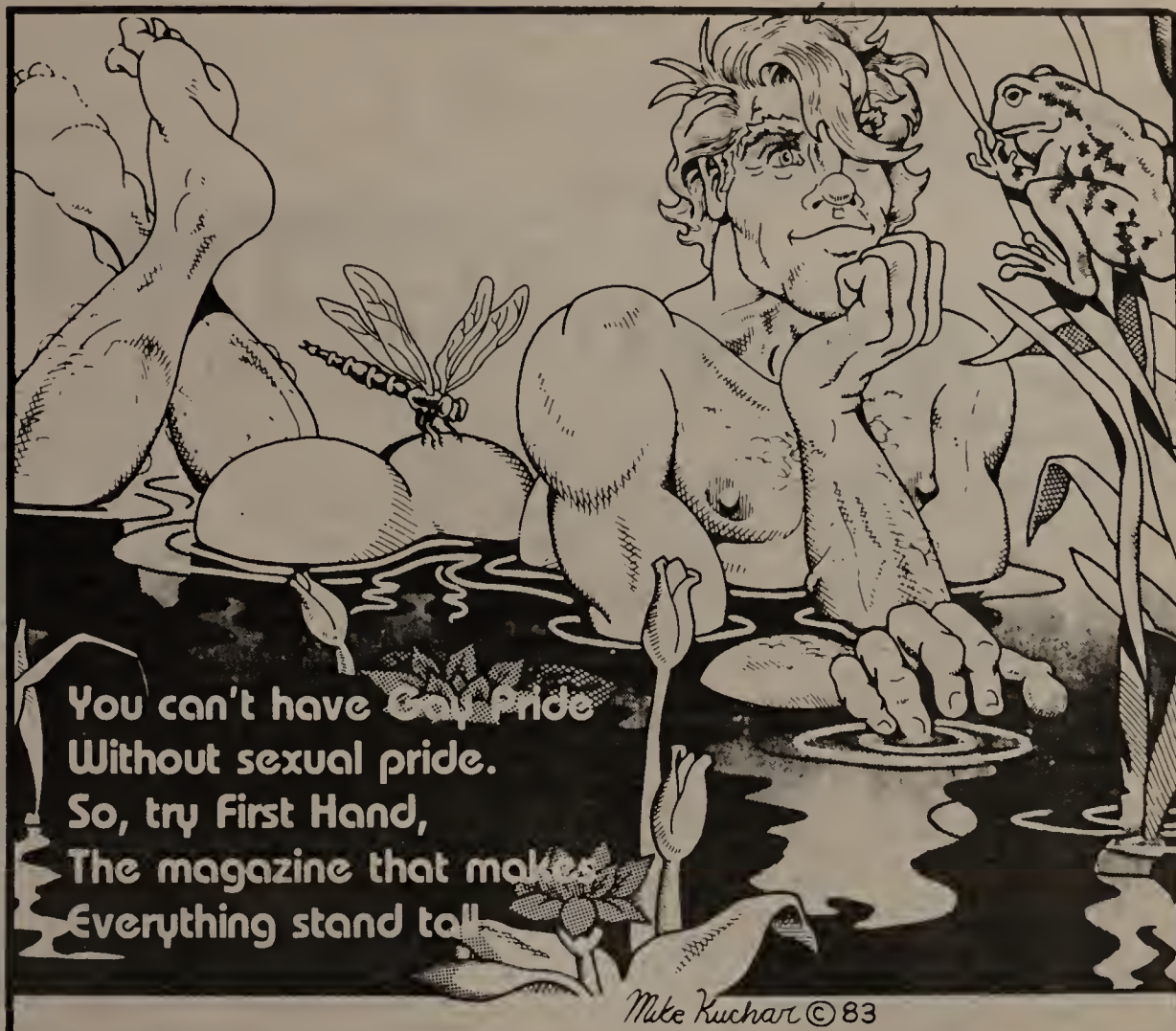
criteria have been met. If a due process liberty interest is implicated, the courts generally required protections equivalent to those required in *Wolff*, including a right to advance notice, a limited right to present evidence and call witnesses, and a right to a statement of reasons for the result of the hearing.

The movement toward full *Wolff* protections prior to administrative segregation was clipped, however, by the Supreme Court in *Hewitt v. Helms*.

### Staying Out: Substantive Due Process for Gays

A prisoner subjected to automatic protective custody because he is gay can also challenge the segregation on substantive due process grounds.

*Continued on page 11*



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# LEARNING TO DRAW MY NAME

By Charles Henry Fuller  
I am a writer. At least that is what I say when someone asks me what I do. Yet the poverty of those four words — I am a writer — is staggering. Since all kinds of people traffic in words, arranging them either to clarify or to obscure meaning, what have I really told anyone by aligning myself with this earnest band of scribblers?  
Yes, I am a writer. I am also a Black homosexual. It is from this particular vantage point that I look at the world, that I attempt to translate these experiences and so many more into literature which is honest, compelling and interesting. Whether smooth of bumpy, silken or coarse, the telling and re-telling of minority experience is hard for me, very hard indeed. The reasons for this difficulty are not easily explained.

I live in a society which tells its Black citizens that we are the pack horses of the nation, that the sweat of our backs is what fuels America — White America. This is the same society which tells its lesbian and gay people that homosexual acts are an abomination, that our romantic feelings are anything but natural, and that, short of death, abstinence is the only way in which our presence will be tolerated. These statements offer grim visions of life's possibilities to Black and homosexual people. Such views are so venal and narrowly conceived that no sane person could live by them. But what is any reasonable person to do when confronted by such appalling rhetoric?

**So much of being Black and homosexual is about rage. The realization of this joint oppression is like discovering that the stingy crusts of bread being held out by society have mold on them.**

For my own part, neither turning the other cheek or wailing like a banshee seems to have made much of a dent in the hide of societal racism and homophobia. I've screamed, cried, laughed, and picketed. I've even tried to dance this oppression out of my life. Still, the psychological battering continues. The only lasting way I've found to heal myself is through writing. Each sentence I've found to heal myself is through writing. Each sentence which explores the peculiar love-hate relationship between White and minority America is like a salve on a wound. With each dab of the ointment, I'm made that much more healthy. In this sense, my writing is an attempt to make myself whole again, and I've learned that wholeness, like health, is never easily won or maintained.

The creative process is complex. As no two people see life in the same way, no two writers can capture those experiences in exactly the same manner. One labors over the vision, the other rushes past it. Still, I believe certain things in this generative process are analogous, particular-

**I am torn between two conflicting desires: I want to tell something of what being a Black homosexual is like, but I don't want to be shut out of the Black community as a result.**

ly for minority writers, things which make the process more difficult, more elusive and ultimately more rewarding.

What I write must be honest, earnestly felt and conceived. This honesty requires of me an authority in presenting issues which are controversial. Being Black and homosexual are not, for me, controversial issues; these are merely portions of who I am as a person. Yet, I must accurately translate these states of being to readers who may know little of either state or how the combination of the two works. Of course, theory and practice are

## Confessions of a Black Homosexual Writer

two different things. In my reveries I am that truthful, impassioned purveyor of human experience of whom I spoke. In reality for weeks at a time I skulk away from my typewriter and the heavy mantle of literary truth. I mix another drink, I try out a new recipe, I talk on the phone for hours — anything to avoid writing when the words won't come.

Fear is the reason for this creative paralysis. I fear that what I have to say on these topics is of interest to only a few Blacks with homosexual experience, that my perceptions have no validity in the larger scheme of things. Also, I fear that my writing may be mistaken for the definitive explanation of Black homosexual experience, when it is only my impressions of that world which are being offered. Finally, I fear that no one will read my work if the themes are too controversial or narrow in scope. Where the universality may be found in the lives of Black homosexuals is a question I must answer repeatedly in print. If I've been careful that what I write is true, or in the case of fiction, that it has an emotional reality, even when disagreeing with a writer's conclusions, readers don't begrudge an author his point of view, as long as he has been honest and argues his case in terms which the reader can comprehend. My final concern, that an audience for my work might not exist, is not dismissed so easily.

Any professional writer who says he writes for art's sake is either lying, deluded or has a patron named Art. I write to be read, to be believed, to have my ideas discussed, debated and understood by the largest possible readership. If I'm fortunate, what I write helps pay some of my bills, too. But if my work is controversial, who is going to buy it?

So much of being Black and homosexual is about rage. The realization of this joint oppression is like discovering that the stingy crusts of bread being held out by society have mold on them. To distill this rage into writings which are enjoyable, instructive, or even palatable to White society is a problem peculiar to minority writers. I have to decide how reasonable or blistering I want my prose to be each time I sit down to write on these topics. A

combination of these two moods is what is needed but getting the proportions right is extremely hard. Even when my readers are Black or homosexual, I have to remember that membership in one of these groups is no guarantee of empathy for the other.

Once I'm satisfied that I've said something which needs to be heard, signing my name to pieces with homosexual themes can be unsettling. What will my family think? I consciously must resist the urge to edit, to sanitize, to neutralize any potentially offensive passages, even when I know what I've written is an honest representation of an event or an emotional state. This fear springs not so much in reaction to societal persecution as from my own personal demons.

In spite of the current popularity of androgyny, society's message to young men is still what it was when I was growing up: real men don't suck cock and they certainly don't take it up the ass!

Like many adolescent boys with homoerotic yearnings, I had no clean, safe words for what I was feeling. Fag, queer and fruit were all unacceptable to me. I saw the way sissies were treated, and I wanted no part of that abuse. I also saw that Black men were being emasculated in every stratum of society. To me, homosexuality meant giving up every ounce of the manhood my father, uncles and brothers had wrestled from White patriarchal America. So I hid behind my family, my religion, or whatever else was available until I could no longer avoid accepting who I was and what I wanted.

**The isolation from the Black community that an openly homosexual lifestyle may impose on a Black person can be devastating. This isolation is made all the more acute when we find our acceptance within the predominantly White lesbian and gay community is often similar to the reception of a bastard child at the christening of the "first born."**

After so many years of repressed confusion about human sexuality, my coming out was a wonderfully liberating time. I loved everybody and everything during that first year. I remember every day as being sunny. Still, my feelings of guilt about participating in what I then perceived as the White man's disease were very strong. Later, these periods of anxiety happened less frequently and the panic was much less intense. Now, at age 30, those periods of guilt are rare. When they do come, I use them as a gauge of where I've been and where I'm going in this life.

In terms of writing, I'm nervous about signing a piece which uses homosexual themes; I worry I'll be pigeonholed as "that Black fag writer." This is not entirely a bad thing, since that crude statement at least acknowledges that Black homosexuals exist and that someone is writing about that experience. Where I become uncomfortable with this label is when it robs me of my other roles in life. I am a son, a brother, an uncle, a lover, a thinker, a doer. Each of these roles means a great deal to me. I work very hard to be good at them. A nom de plume might be an alternative, but I find it difficult to ask readers to believe my observations on the one hand and then allow me to hide from the world on the other.

Finally, if I use my own name to publish pieces which use homosexual themes, this decision forces a certain amount of "outness" upon those who associate with me. In drawing attention to my ideas, I draw attention to myself, my family and friends. As a Black person this decision to use my own name can be disastrous if not handled carefully.

A place exists in the Black community for homosexual behavior; it always has. Though currently the public rhetoric from Blacks regarding homosexuality is harsh, my experience as an adult has almost always been one of toleration. They accept me because I am Black and a decent person. For many Blacks, my "confusion" about the sexual order of things is my own affair, as long as I don't flaunt it. The rift comes about if I politicize my position as a homosexual.

In an age where economic survival is so closely linked to the endorsement of White society, minority people are reluctant to draw attention to the more controversial

**The decision to write about Black and homosexual experiences under my own name is a difficult one, but it is not so hard as remaining silent.**

aspects of their community. This is understandable. Political backlash is not just a popular turn of phrase: it is the reality of our lives. But again, Blackness and homosexuality are not, for me, controversial issues. A writer must explore and amplify human experience from his own particular vantage point. How am I to do this if I am afraid to write about my own experiences? Thus, I am torn between two conflicting desires: I want to tell something of what being a Black homosexual is like, but I don't want to be shut out of the Black community as a result.

The isolation from the Black community that an openly homosexual lifestyle may impose on a Black person can be devastating. In most cases our meaningful support networks are within the largely heterosexual Black community. Many of our friends regularly attend church

and some of them carry the biases of homophobic doctrines with them. To violate the credo of discretion with these people means that the offending person either has to leave the community, or he must be willing to do a lot to educate his family and friends about homosexuality. Depending both on the severity of our guilt feelings connected to our homosexual behavior and on our relationship to our family and friends, the role of educator may not be a realistic option. This isolation is made all the more acute when we find that our acceptance within the predominantly White lesbian and gay community is often similar to the reception of a bastard child at the christening of the "first born."

**If I don't tell these stories, having lived and observed so many of them, who will? If I don't help define the experiences of Blacks in relation to homosexuality, both for myself and others, who will?**

The decision to write about Black and homosexual experiences under my own name is a very difficult one, but it is not so hard as remaining silent. Blacks experience homosexuality differently from Whites. We have been singled out as objects of scorn our entire lives. Our primary concerns as Black people are for our physical, economic and psychological survival in a society that wants to have nothing to do with us. We are focused on the attainment of decent housing, education and jobs, as well as easy access to public accommodations and programs. Concerns about homosexuality are quite far down my list of priorities and only add another dimension to my struggle for human dignity and respect.

Ultimately, the decision to write these stories and articles is made for me. Like Toni Morrison, I have to write the kinds of things that I need to write, that I have always wanted to read. Like Ralph Ellison, my ability to see clearly what is happening around me gives me all the authority I need to write about my experiences. If I don't tell these stories, having lived and observed so many of them, who

will? If I don't help define the experiences of Blacks in relation to homosexuality, both for myself and others, who will?

So when my personal demons tell me to tone down certain passages because they may offend or to sign another name because it will save me some problems later on, I scream "No!" for as loud and long as it takes me to finish. Even then, until the piece is in the mail, I worry that I may give in and change something, dilute it, somehow edit the life out of it. I send it off as quickly as possible. Why? Because I needed to read these accounts when I was growing up, and I need to read them now as an adult. These stories are significant, they've needed to be told for a long time, and, after all — I am a writer!

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# Anti-Censorship Forum

By Sean Herlihy

Lisa Duggan, one of the organizers of FACT Feminist Anti-Censorship Taskforce (FACT) presented a lecture entitled "Strange Bedfellows: Feminists, the Right and Anti-Pornography" to an audience of about 90 people in Cambridge. (FACT chapters have challenged the recent efforts by some feminist and right-wing groups to pass anti-pornography legislation in several cities in the United States.) Duggan spoke as part of a series of lectures put on by Black Rose, an organization of anarchists and libertarian socialists, to an audience which was a little more than half women, about evenly divided between gay and straight people. According to Duggan, "It looks like the women's movement is backing off" from supporting anti-pornography legislation. The right, however, is coopting the feminist language which defines pornography as discrimination and violence against women, and is pursuing the passage of this type of bill.

Duggan's talk covered the history of the on-again, off-again "romance" between some feminists and right-wingers as they joined forces to pass anti-pornography legislation. According to Duggan, this began in 1983 in Minneapolis when conservative politicians, business people and clean-up-the-neighborhood people invited feminist writer Andrea Dworkin and attorney Catherine MacKinnon to a zoning meeting to

try to come up with a way to overcome traditional First Amendment obstacles to obscenity laws. Dworkin and MacKinnon introduced the idea of using language which opposes pornography as a form of civil rights violation, namely sex discrimination.

Duggan believes that right-wing and feminist opponents of pornography differ sharply in their world views, even when they use the same language. For example, Duggan spoke to a right-wing woman who said she opposed pornography because it "degrades women." When asked what she meant by that, the woman said that it promotes abortion, homosexuality, miscegenation and sex out of wedlock. Obviously this is not what feminists mean when they say that pornography degrades women. Duggan noted that people conceive very different things to be pornographic, depending on what they dislike.

In another comment from the audience, one woman raised what is perhaps the anti-pornography movement's strongest point. "There is a strain of pornography which is incredibly propagandist against women," she said. "...It's the sexual component of this which cloaks it as a free-speech issue.... You don't see bookstalls with lines and lines of publications which propagandize against Blacks or Jews, in a sexual way.

Duggan responded that FACT does not oppose censoring por-

nography solely on First Amendment grounds. Earlier she had described the line between sexually explicit material which is part of "the system of male domination" (i.e., "propaganda" against women) and that which is outside of that system as "permeable," constantly changing and varying from person to person. Since there is often no clear distinction between the two, we cannot censor pornography without also cutting off the images which empower women sexually. Duggan also asserted that pornography is not a significant cause of women's oppression. "Pornography only started since World War II on a mass scale," she said, and that is certainly not when women's oppression began.

Leah Binder, a member of the Boston group Women's Alliance Against Pornography, challenged the speaker, "We never said pornography is the sole cause of women's oppression.... It reflects women's oppression.... It both is *caused* by and *causes*." Binder added later, "It's not images of women — that's objectifying. It's real women. Real women are being raped."

In response to Binder, Duggan spoke of her experience counseling battered women and rape victims, and argued that, rather than advocating censorship, people concerned with violence against women should push to make sure

*Continued on next page*

## WEEKLY EVENTS

### sunday

**Cambridge, MA** — Lesbian Children of Alcoholics Al-Anon 6pm. Living room. Clark Bldg., Mt. Auburn Hospital.

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center for youth 22 and under from 3:30-6pm at Evangelist Church, 35 Bowdoin St. (Beacon Hill) info: 497-8282 or write: GCN, Box 10GY, 167 Tremont St., Boston 02111.

**Boston, MA** — A support group including deaf and differently abled women. Free brunch. Captioned movies, entertainment and interpreters. Every third Sunday at Somewhere Else, 295 Franklin St. Info: (617)423-7730.

**Cambridge, MA** — Gay Volleyball. 6:30 to 7:30PM, warm-up and drills. 7:30 to 9:30PM, play. Various levels. Info/location: Jay 262-4896 or Harry 536-4540.

**Burlington, VT** — Gay Volleyball. 5:30 to 7:30PM. Info: (802) 482-3528 or (802) 862-4019.

**Bangor, ME** — Gay AA meeting. 4pm. 126 Union St.

**Boston, MA** — "Boston's Other Voice." WROR, 98.5 FM. 12:30am.

**Boston, MA** — "Musically speaking." Women's music, ideas, announcements. WMBR, 88.1 FM. 1-3pm.

**Cambridge, MA** — Black and White Men Together of Boston 2nd Sunday of each month. Info: Tom 536-3392 or Dick 247-3043.

**Cambridge, MA** — Overeaters Anonymous, lesbian meeting. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harvard Sq.) 7:30pm. DOB office.

**Orleans, MA** — Shoreline, a social group alternative to the bars on Cape Cod, meets 2nd Sundays. Info: Box 1614, Orleans 02653.

**Concord, NH** — Concord Area Gay Youth. Support group for youth 16-22. Rap session and social time. Info: Ron 225-5622.

**Keene, NH** — Potlucks and other fun get-togethers for lesbians. 1st Sundays (2pm) and 3rd Tuesdays or Wednesdays (6pm). Info: Keene Klondykes, Box 261, Gilsom 03448.

**Central, VT** — Central Vermont Gay Men (CVGM) meets 1st Sunday of the month for socializing, business and a meal. Info: Box 42, Barre 05641.

**Northern VT/NH** — League of Gays (LOGS) meets 3rd Sundays. Info: (802) 626-3618 or write: Box 703, St. Johnsbury 05819.

**Orono, ME** — Wilde-Stein Club for lesbians and gay men. South Bangor Lounge, Memorial Union, UMO, 7pm.

**Augusta, ME** — Interweave, a support/social/political group for gay men and lesbians. Meets last Sundays of the month. Potluck 6:30PM, program follows. All Souls Unitarian, 11 King St.

**Bennington, VT** — Lesbian/Gay Christians meet for interdenominational bible study, prayer and discussion. Info:588-6564.

**Gardner, MA** — New Direction. St. Michael's Outreach Service. 10AM. Office hours 7-9AM and 4-10PM. Info:(617)536-7005.

**Aroostook County, ME** — Northern Lambda Nord, Northern Maine and New Brunswick support group, holds business meeting and potluck on the last Sun. each month. Info: NLN, Box 990, Caribou 04736. Gay PhoneLine:(207)896-5888.

**Boston, MA** — The Metropolitan Community Church of Boston, with a special ministry to the lesbian and gay community, meets at 7pm in the Old West Church, 131 Cambridge St. Info:523-7664.

**New Haven, CT** — Gay Fathers of New Haven meets biweekly on Sundays at 7pm. Info: PO Box 5041, New Haven CT 06520.

**Portland, ME** — Lesbian Support Discussion Group. 6-8pm, 92 Bedford St. Info: 780-4085.

**Somerville, MA** — Somerville/Medford Gay and Lesbian Alliance, first Sundays, 4-6PM, Continental Cafe and Restaurant, 295 Somerville Ave., Union Sq. Info: Bob, 628-5875, or Helena, 625-3172.

### monday

**Cambridge, MA** — Women's Narcotics Anonymous, 7:30-9pm, Women's Center, 46 Pleasant St., Central Sq. Info: 354-8807.

**Boston, MA** — "The Woman's Talk Show" WRBB, 104.9 FM 6-7pm. Music, information, interviews.

**Waltham, MA** — Triskellon, the Brandeis Gay/Lesbian Coalition. General discussion group at 9pm. Info: 647-4838.

**Nashua, NH** — Nashua Area Gays meet at 8pm. Info: Tony 424-3252, or write: Nashua Area Gays, Box 3472, Nashua 03061.

**Portsmouth, NH** — Seacoast Gay Men. 7pm. (except 1st Mondays and holidays) Unitarian Universalist Church, 292 State St., side-door basement. Info: Mark Miller (207) 646-2748 or write SGM, PO Box 1394, Portsmouth 03801.

**Storrs, CT** — Eastern Conn. Christian Gay/Lesbian Concerned meets at Waggoner Chapel of Storrs Cong. Church on UConn campus. Info:742-3030 and 872-6531. Meets 2nd and 4th Mons. at 7pm.

**Cambridge, MA** — Lesbian mothers and co-parents rap; third Monday of the month, 8pm, Daughters of Bilitis, 1151 Mass Ave., Old Cambridge Baptist Church. Info: 661-3633.

**Boston, MA** — "Musically Speaking," women's music and ideas WMBR. 88.1FM. 8-10pm.

**Natick, MA** — Gentle Empowerment Together; lesbian support/discussion group. 7-8:30pm, Natick YWCA, 231 Bacon St.

**Cambridge** — Old Cambridge Baptist Church lesbian/gay group exploring the spiritual dimension of life. First and third Mondays, 8PM. Info: 776-1944.

**Bangor, ME** — Bangor Area Gay-Lesbian-Straight Coalition. 7:30pm. 126 Union St. (2nd and 4th Mondays)

**Portsmouth, NH** — STD Clinic for men and women of all sexual orientations. NH Feminist Ctr., 232 Court St. (603) 436-7588. \$15 basic fee.

### tuesday

**Springfield, MA** — Gay and Lesbian AA. 7pm. Faith Church. Sumner Ave. Info: 732-9283.

**Boston, MA** — AIDS Related Complex group. 7pm. Gay and Lesbian Counseling Service. 600 Washington St. Info: 536-7733.

**Boston, MA** — Urania: lesbian and bisexual women's S/M support group first Tuesdays. 7:30pm. Info: Betsy 731-4230 or Brianna 623-0138. Mailing address: Box 23, 89 Mass. Ave., Boston, MA 02115.

**Cambridge, MA** — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harvard Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633.

**Cambridge, MA** — Lesbian S/M support group every week. 7:30pm. Info: 776-7957. Open to lesbians supportive of or into S/M.

**Cambridge, MA** — Boston chapter, Parents and Friends of Lesbians and Gays meets 1st Tuesday of the month at First Parish Unitarian Church, 630 Mass Ave., Arlington Ctr.

**Pittsfield, MA** — Berkshire County Gay Coalition meets 2nd and 4th Tuesdays. Info: (413) 442-7772.

**Brattleboro, VT** — Southern Vermont Lesbian and Gay Men's Coalition meets on the 2nd Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

**Manchester, NH** — Manchester Men's Group. Weekly support group for gay and bisexual men. 7:30pm for coffee and discussion. Info: Jack 669-0096.

**Portland, ME** — Gay/Lesbian Alcoholics Anonymous meeting at First Parish, Unitarian, 425 Congress St. 8pm. Open to all.

**Hartford, CT** — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm. 1st Tuesdays. Info: 249-7691.

**New London, CT** — New London People's Forum. Support group for gay men and lesbians. Info: 536-3095 (4-9pm).

**Boston, MA** — Nat. Ass. of Social Workers, Gay and Lesbian Task Force meets 1st Mons at 8PM. Info: Lorrie 436-7521 or Carrie 482-0557.

**Cambridge, MA** — Lesbian coming out discussion group. 2nd Mon. 8PM All women welcome. Daughters of Bilitis. 1151 Mass Ave. Info:661-3663.

**Northampton, MA** — New Alexandria Lesbian Library; meeting for those interested in being library workers or contributors. 7:30-10PM. Info: (413) 584-7616.

**Boston, MA** — Coming Out Group and Bisexual Support Group at Aradia Counseling for Women. Info: Cathy, 247-4861 x58.

**Boston, MA** — Bisexual Support Group for Women, Aradia Counseling for Women. Info: Cathy, 247-4861 x58.

**Arlington, MA** — Parents and Friends of Lesbians and Gays self-help group. 2nd Tuesday. 7:15pm. First Parish Unitarian Church, 630 Mass. Ave. Info: 646-5148.

**Boston, MA** — Marching Band for Lesbian and Gay Pride. 7:30pm, YWCA, 140 Clarendon St., Copley Sq. (rm. 707). Info: Wayne, days 726-3161, or Mary Helen, 875-4194, or Greg 236-1641.

### wednesday

**Orono, ME** — Wilde-Stein Coming Out Group. 5:30pm. Ham Room. Union Bldg. University of Maine.

**Boston, MA** — Lesbian Couple Support Group facilitated by lesbian couple at Aradia Counseling for Women. Info: 247-4861x58.

**Boston, MA** — Lesbians Ending Relationships. 6-7:30pm. Aradia Counseling for Women. Info: 247-4861x58.

**Kingston, RI** — URI Gay Task Force political group and confidential support group. Info: The Women's Center, (401) 792-2997.

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY). New persons' meeting 6:30pm; general meeting and group discussion 7-9pm. For youth 22 and under. Evangelist Church, 35 Bowdoin St. (Beacon Hill) Info: 497-8282.

**Boston, MA** — Boston Gay Men's Chorus meets every week from 7-10pm at Arlington St. Church. Info: 482-6983.

**Boston, MA** — Medical Area Dykes meets for lunch. Noon to 1. Kresge Cafeteria, Harvard School of Public Health. Info: Katy 732-1090 ext 41.

**Boston, MA** — Project Place orientation. Every Wed. 6:30pm, 32 Rutland Place (So End). Info:262-3740.

**Boston, MA** — Luncheon for Lesbians. Hangout/discussion group. Come to 600 Washington St. Rm 219, Noon. Info:542-5188.

**Cambridge, MA** — Boston National Organization for Women (NOW) Lesbian Rights Task Force meets 4th Wednesdays at 99 Bishop Allen Dr. (Central Sq.) Plan lobbying, public education and consciousness raising. Info: 661-6015.

**Cambridge, MA** — Daughters of Bilitis 35+ women's discussion and social group. 7:30pm. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harvard Sq.) 8pm. 2nd Wednesday and last Friday of each month.

**Bridgewater, MA** — South Shore Gay and Lesbian Alliance. Info: 293-5183.

**Hampden County, MA** — Social/support group for lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

**Hyannis, MA** — Lesbian Support Group meets 1st Wednesday of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-6739.

**Nashua, NH** — Greater Nashua Area of NH Lambda sponsors speakers and/or raps on 2nd Wednesdays and 4th Thursdays. 7:30pm. Business meets on 1st Saturdays. Info: (603) 889-1416.

**Hartford, CT** — Lesbian AA meeting. Hill Ctr., 350 Farmington Ave. 8pm. Info: 247-8797.

**Boston, MA** — Mental Patients' Liberation Front; Boston City Hall, 5th floor hearing room next to Councilor Scondras' office, 6:30pm. Call to confirm meeting: 628-8438.

**Portland, ME** — Gay Parents Support Group. 7-9pm, 92 Bedford St. Info: 780-4085.

**Springfield, MA** — Western Mass. Parents and Friends Group. Info: (413) 562-2928, or WMPFG, Box 4494, Springfield, MA 01101.

**Cambridge, MA** — NOW Open House, first Wednesdays, 7:30pm, 99 Bishop Allen Drive, Central Sq. Info: 661-6015.

### thursday

**Boston, MA** — *Gay Community News* always needs help on production night when articles are proofread and pasted up. If you've done proofreading or layout and would like to volunteer, stop by 167 Tremont St. 5th Floor (5-8pm for proofing, 7:30-11pm for layout). Come help out GCN and read tomorrow's news today.

**Cambridge, MA** — Lesbian Liberation, an open discussion group. 8-10pm. Women's Center, 46 Pleasant St. (Central Sq.) Info: 354-8807.

**Cambridge, MA** — Lesbians with children. Support group. 8-10pm. Cambridge Women's Ctr., 46 Pleasant St. (Central Sq.) Info: 354-8807.

**Cambridge, MA** — Younger Lesbian Support Group. All women 22 and under welcome. 4th Thurs. Daughters of Bilitis, 1151 Mass Ave. Info:661-3663.

**Allston, MA** — Local group forming to discuss issues of feminism and non-violence. Meets 1st and 3rd Thurs. Allston-Brighton Women for Peace and Justice. Info:254-2272.

**Northampton, MA** — Pioneer Valley People's Gay Alliance meets 1st and 3rd Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 584-7903 or write PO Box 181, Northampton 01061.

**Hartford, CT** — Gay Al-Anon meeting for lesbians and gay men at Trinity Church Parish House, Farmington Ave. 7:30pm. Info: 247-8797.

**Boston, MA** — Lesbians Dealing with Isolation Support Group at Aradia Counseling for Women. Info: Betty, 247-4861 x58.

**Bangor, ME** — Gay AA meeting. 7:30pm. 126 Union St.

**Lawrence, MA** — Open AA discussion meeting for gay men and lesbians. 7:30pm, Lawrence General Hospital, 1 General St. Info: 583-4000.

**Hartford, CT** — Gay Health Walk-in Clinic. 6:30-8pm, Community Health Services, 281 Collins St. Info: (203) 724-5194.

**Haverhill, MA** — Gay and Lesbian Liberated Youth of the North Shore (GALLYNS) rap group for 14-22 year-olds. Info: Larry 373-7618, or PO Box 1803, Haverhill, 01830.

### friday

**Boston, MA** — *Gay Community News* (that's us) always needs help sending out the paper on Friday evenings. Come by for a few hours to 167 Tremont St. 5th fl. (on the Common, near Boylston T stop) anytime after 6pm and lend a hand. Refreshments and good times! Every body well come! Info: 426-4469. Thanks!

**Cambridge, MA** — Amazon Lesbian Al-Anon. Mt. Auburn Hosp. Living Rm., Clark Bldg. 8-9:30pm. Newcomers meeting from 7-8pm on the 1st Friday.

**Pittsfield, MA** — Weekly meetings of Lesbian United. Info: Women's Services Ctr. 499-2425.

**Concord, NH** — Concord Men's Group meets at 7:30pm for coffee and discussion. Info: Herb 485-5612.

**Danbury, CT** — Gay and Lesbian Alliance of Greater Danbury meets 7:30-10pm in the Green Room of First Congregational Church, corner of Deer Hill Ave. and West St.

**Hartford, CT** — Your Turf, a weekly drop-in center for lesbian and gay teenagers. 7-9pm at the Hill Ctr., 350 Farmington Ave., upstairs. Sponsored by the Coalition of Sexual Minorities.

**Portland, ME** — Gay People's Alliance group. 7-9pm. Student Union Bldg. 92 Bedford St. Info:780-4085.

**Boston, MA** — Lesbian Lawyers, first Fridays. Info: GLAD, 426-1350.

**Springfield, MA** — Gay and Lesbian AA. 8:30pm. Faith Church, Sumner Ave. Info: 723-9283.

**Keene, NH** — Monadnock Gay Men, a social alternative. 7:30pm. BYOB munchies, business meeting 9ish. Info: 756-4226.

**Portsmouth, NH** — Gays Together In Sobriety (open discussion). 8pm. Unitarian Universalist Church. 292 State St.

**Portsmouth, NH** — Gays Together in Sobriety open discussion AA meeting. 8pm. Christ Episcopal Church, 805 Lafayette Rd.

**Boston, MA** — Gay Fathers of Greater Boston, a support group for married/divorced gay/bl Dads. Info: 388-5159, or Box 1287, Cambridge 02142.

### saturday

**Brattleboro, VT** — Live and Let Live. AA group. 8pm at Solar Hill off Western Ave.

**Boston, MA** — Chiltern Mountain Club. Regularly scheduled sports and outdoors events. General Info: John 275-1336; Linda 734-4066; John 864-0823. Volleyball: Jay 262-4896. Basketball: Kieran 232-7229.

**Boston, MA** — Front Runners/Boston. Gay men and lesbian running club. Weekly run Sat., 9:00 a.m., Sun., 10:30 a.m. Meet at Hatch Shell-Esplanade. Info about weekly run: 288-4626; Front-Runners Info: 39 Milford, Boston 02118 or 451-6364.

**Providence, RI** — Rhode Island Gay and Lesbian Youth meets every week from 1-5pm. For youth 14-21. Info: MCC 272-9247 or Gay Help Line 751-3322 (eves).

**Bangor, ME** — Interweave, a support group for gay men and lesbians. Meets 3rd Sat. Potluck at 6pm followed by program. Unitarian Church, Main St.

**Burlington, VT** — Integrity (Gay Episcopalians and their friends) meets 1st and 3rd Sat. St. Paul's Cathedral, 7:55pm. Info: Bruce 864-7198.

**Burlington, VT** — Vermonters for Lesbian & Gay Rights meets at Pearl's Restaurant (upstairs). 1st and 3rd Sat. 6-7:30. Info: VLGR, Box 126, Burl. 05402.

**Boston, MA** — Women in Music radio show; 6-10am, WERS-FM 88.9.

**Lowell, MA** — "Gaywaves," WJUL, 91.5 FM 10am-noon. Music, news and interviews.



# Prisons

Continued from page 7

If a prisoner's sexual preference is not likely to lead to his becoming a victim, this is a substantive due process issue. Substantive due process requires that a regulation that intrudes on a person's freedom must be rationally related to a legitimate state interest. Protection is the only defensible rationale for the segregation of many gay men in prison, but it does not seem to be a defensible rationale for the segregation of *all* gay men in prison.

In some cases gay prisoners and others facing victimization in the general population request segregation without success.

A prisoner has an eighth amendment right to be "reasonably protected from constant threat of violence and sexual assault... For pretrial detainees, the same right is a due process protection. The right to reasonable protection translates into a right to segregation for a prisoner who reasonably fears for his safety in the general prison population.

A prisoner who seeks protective custody status should not be maintained in the general prison population without an opportunity to be heard on his need for protective custody. The eighth amendment right of reasonable protection creates interest in protective custody protected by pro-

prisoners in PC (including segregated gays) can press several constitutional claims for improved conditions.

The first step in forcing improvements in PC conditions is to distinguish PC from punitive segregation. Also the point should be made that requesting PC is not a waiver of your constitutional rights.

Equal protection analyses require an examination of the category of people differentiated by a state action and the relative importance of their deprivation. Varying standards for testing the state's interest in the regulation are applied depending on the nature of the group being distinguished and the severity of the deprivation. Traditionally, a regulatory classification that impairs a prisoner's freedom is upheld if the classification is rationally related to the achievement of a legitimate state interest. If, on the other hand, the state action affects a "fundamental" right or creates a "suspect" category, the regulation will be carefully scrutinized for the required "compelling state interest." The "compelling state interest" standard is so high that its application almost automatically dooms the regulation.

Although homosexual status in theory fits the criteria for "suspect

the interests at stake are deemed important, although not necessarily fundamental, an intermediate review can be triggered.

The eighth amendment's prohibition of cruel and unusual punishment is often the foremost protection against harsh prison conditions. Three types of eighth amendment arguments have won improved PC conditions.

The potentially most far-reaching eighth amendment argument is the "unconstitutional conditions" analysis in *Wojcik v. Cuyler*.

A second type of analysis simply applies to PC the traditional eighth amendment tests, whether the confinement "shocks the conscience" and thus offends the "evolving standard of decency," or whether the punishment is grossly disproportional to the offense.

The third approach used in these cases ignores the reason for the restricted confinement and instead applies the same standards as would be applied to the conditions if they existed in general prison population or in punitive segregation. Most courts faced with eighth amendment challenges to PC conditions use this analysis.

**Unexamined assumptions about gays and lesbians have often led not only to their routine isolation but also to the assumption that they cannot assert the simple due process claims available to other prisoners.**

cedural due process. In addition, under the analysis of *Hewitt v. Helms*, any statute or regulation that sets forth criteria for PC creates a protected interest in PC for prisoners who fit the criteria.

#### Reform of Conditions in PC

Corrections officials are now recognizing that conditions in PC should be as close as possible to conditions in the general prison population. In the absence of

statutory or regulatory protection classification," the Supreme Court is not likely to afford gay people the protection of strict scrutiny in the near future. The court, however, has developed a middle-range "sensitive classification" which triggers an intermediate review. The court has placed such groups as aliens and illegitimates into this category.

Equal protection analysis also requires an examination of the nature of the interests at stake. If

## Forum

Continued from previous page

rape laws are enforced. Earlier she had said, "Perhaps there should be carefully written laws that if you are coerced to produce an image, then you can stop production of that image." But she added her belief that, for many sex-industry workers, what they do for a living is a rational choice — not a result of coercion.

Leah Binder, interviewed by GCN after the program, added this comment: "My reaction [to pornography] is incredible anger. Binder's feeling was perfectly reflected by Duggan in her response to a question, after the program, about why so many women make up the foot soldiers of both the right-wing and feminist anti-porn movements. Duggan answered, "Rage. Rage at what men have done to them."

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for the last few years, it's also been the best. Even when they didn't know how to fix everything, they never cheated anybody or covered up. So, over the years, they kept learning new makes and new techniques, and now can repair about anything. Their specialty is still the prepollution equipment on Dodge Darts and Plymouth Valiants, those classics of reliability. But they're ready for anything and did most of the work on the antique vehicles for the movie "The Brinks Job."

(Reprinted from Real Paper, "Best of Boston," Fall, 1980)

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LF seeks same to share sunny 2 bdrm, E. Arlington apt. Friendly. Independent. \$275/mo includes heat. Avail 5/1 Call Kathleen 641-0834

LF + M sk (pref) If for beaut ponside JP apt. sk someone stable, indept. fun mature and Interested in making home. Hve dog, cat. no more pets. Rent \$212 + . 522-5461 lve. message. (38)

### WALK TO BEACH

Pro L seeks same 27+ for sunny 2 bdrm apt. S. Shore. Walk to beach. Looking for responsible person. Friendly yet independent. Call Anne (617) 925-4431 keep trying! (38)

### CAMBRIDGE SUBLET

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LF 33 sks same 25+ for 5 rm apt, 2 porches, nr new Davis Sq T Sta. Rent \$250 incl most util. Dogs ok, I have one. Call Diane 625-1039 hm, or 354-3544 wk — leave message. (c)

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## HOUSING SOUGHT

GCN F staff member looking for an apt. or house to share with 1 or 2 others, M or F, pref. 30+ but let's talk. Camb/Som.(would consider JP). Under \$200/mo. Ask for Pam at 426-4469. (c)

### HOME WANTED

GM 35 writer-editor ivy ed non-smkr sks quiet cheap (to 300/mo + util) rm in congenial hse or apt. Camb/Som, Bcn HI, Bck B, 5/1 or 6/1. Intrstrs: gay poetry, chicken, classical music, outdoors exercise. Wld consider find/share apt. with sim. man Box 154 (39)

### HOUSE OR APT WANTED

Disabled LF, 30, skng living arrangements. Prefer mixed gender, gay or not gay. Can't live with smokers. Pets & children great. House must be wheelchair accessible or able to make accessible. 524-3141, let phone ring. Jamaica Plain preferred. (c)

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## PUBLICATIONS

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GUARDIAN: Independent radical news-weekly. Covers Gay, women and minority struggles, and international progressive movements. Special offer 4 issues FREE. Write Guardian Dept. GCN, 33 W 17th St., NY NY 10011. (ex)

### JAMES WHITE REVIEW

A gay men's literary quarterly publishes interviews Quentin Crisp Robert Patrick Poets Ian Young Jim Holmes Antler Steve Abbott Prose Richard Hall John Gilgun new voices subscribe \$6 a year sample copy \$2. PO Box 3356 Traffic Station, Mpls, MN 55403 Submissions welcome send SASE.

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## ORGANIZATIONS

UNITED CHURCH OF CHRIST COALITION FOR LESBIAN/GAY Concerns. 4th national gathering June 25-27, Ames, Iowa. For membership, information or registration: UCCLGC, 18 N. College St, Athens, OH 45701. (38)

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## HAD ENOUGH religious homophobia?

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### WOMEN'S BARTER NETWORK

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### D.O.B.

Suppt orgnzn for lesbians, 1151 Mass Ave, Camb, Old Bap Chr. Raps evry Tues, Thurs 8pm. Special raps for 35+; parents; yngr wmn; baby bmrs; singles; coming-out; issues forum. All 8pm. Mnthly events, outing club, library. Info: 661-3633. All women invited to participate. (c)

### MARCHING BAND

For lesbian/gay pride practises each Tues 7:30pm YWCA rm 707, 140 Clarendon St Bos. Call Wayne 726-3161(day) Mary Helen 875-4194, Greg 236-1641. (37)

### SEVENTH DAY ADVENTISTS

Gay is OK! SDA Kinship International, Inc., since 1976, is a support group of several hundred gay/lesbian Adventists, present and former, in local chapters nationwide. Ask for brochure. Box 1233-L, Los Angeles, CA 90078. 213-876-2076. (49)

### HETEROSEXISM, RACISM

Sexism, anti-Semitism, multicultural issues. Workshops by national consultants for your organization (municipal, professional, political, educational) or business. Contact Equity Institute in Amherst, MA at (413)256-6902. Co-directors Carole Lannigan Johnson, J.D., and Joan Lester, Ed.D. (?)

NASHUA AREA GAYS meet on Mondays at 8:00 pm. For info write Nashua Area Gays, PO Box 885, Nashua, NH 03060. (c)

### GAY LESBIAN AND JEWISH?

Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN Calendar. Call (617) 782-8894 or write PO Box 11, Camb, MA 02238.

### N AMER MAN/BOY LOVE ASSOC

A support group for intergenerational relationships. For more information send \$1 to: NAMBLA-GCNAD, PO Box 174, New York, NY 10018. (v. 13, no.22)

### LESBIANS

Are you Lesbian, Bisexual or unsure? Looking for a group to go to? Come join us at BAGLY.

Call Tony, 497-8282.

(13/32)

## RIDES

### CAR POOL

Driver needed or car pool. E. Wareham to Falmouth Mashpee area. M-F 7:15-8:15 AM and 4:30-5:15 PM. Car provided or will share expenses. 291-0797 after 5 Dianne (38)

### Going West

Rider wanted to share driving and expenses on trip west. Leaving around April 12. Call if you're going all or part way to Boulder Colorado Sherrard 965-0648 (38)

## GCN SPECIALS

If you have been thinking of throwing out your back issues — PLEASE DON'T. We will be assembling at least a few complete sets of volumes 1-9. If you wish to give us some of your papers, please contact Archive Committee, GCN, 167 Tremont St., 5th Fl., Boston, MA 02111. Let us know what volume and issues you have and give us your address and phone number so we can get in touch with you about what we need. We'll be starting to collect the papers in October after we are in a permanent office. Thank you very much.

### BOOKS! BOOKS!! BOOKS!!!

GCN Prisoner Project is all out of gay books to send out to prisoners. If you have some paperbacks you're through with, please send them or bring them by. Thanks. (GCN PP, 167 Tremont St., Boston MA 02111.)

### HELP!

GCN's Features Dept is getting snowed under. Spring's coming Help dig us out. Typing, research, editing, filing, lay-out: all sorts of tasks for all sorts of people. Any day, almost any time. Call Loie Hayes at 426-4469. (c)

### GCNER NEEDS APT

New news ed needs to move. If you know of any empty 2 bdrm apts in Somerville/Cambridge area, please contact Stephanie at 426-4469. (c)

### GET SMART!

The rumor is that folks who advertise in the GCN Classifieds get whatever they are looking for. Try us. We reach the audience you want to contact.

A portable light table would help us get out of here earlier on layout nights(mornings!). If you know where we can get one cheap/free (and any other layout supplies: line tapes, exacto knives, lettraset, etc.) please call Mike 426-4469. Thanks. (c)

### ATTENTION ORGANIZERS!

If you belong to, or want to form, a non-profit lesbian/gay organization anywhere in the world, and you think it deserves the exposure a GCN Classified ad can give it, we offer special rates just for you. A year (50 deathless issues) for a mere \$100. If a year costs more than you want to spend right now, you may pay in quarterly installments of \$30, \$30, \$30 and \$10. This is for an ad with one headline and a maximum of 8 lines of copy. Such an ad at present would cost \$6.50 per insertion, so this is really a super bargain. Now, rush right out and catch yourself a Classified! You'll be glad you did. Just cut this coupon out and send it along with your ad and payment, to receive the best deal in town.

TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE (Alexander Berkman, Prison Memoirs of an Anarchist).



Nice girl would like to correspond with anyone out in the free world. Please write Marie CHEATLEY, Box A, Oakdale IA 52319.

I would like to correspond with a serious minded Cancer or Scorpio fem. I'm a serious minded Taurus with a 4 yr degree in medical technology. Vicki SIMMONS, 322889, Mt.View G-1, Rt 4 Box 800, Gatesville TX 76528.

I'm 21, stand 5'4", and (not to be arrogant) not bad looking. My interests are sports, music, singing, and cooking for a hobby. I'm the athletic type. My goal is to become a singer. Anita CRISMAN, 971 Cty Hy K, Taycheedah WI 54935.

**BUILDING MORE PRISONS TO CURE "CRIME" IS LIKE BUILDING MORE TOILETS TO CURE DIARRHEA...**



We gays here in Coffield Unit are trying to get some things changed in this prison. We could sure use some outside legal and moral support. Letters would be great. I like to read, write letters, collect stamps, and collect pictures. (I am a freak when it comes to pictures.) Thanks a lot for your help! John BROWNE, 365876, Coffield Unit, Rt 1 Box 150, Tennessee Colony TX 75861.

I'm doing time in Oklahoma and really would appreciate some correspondence. My interests are working out, art, poetry, enjoying life. I'm gay but it's hard to openly practice my way of life due to the abuse by prison authorities and others. Michael HARMON, 125844, Box 97, McAlester OK 74501.

My hobbies are photography, oral sex, swimming in the nude, postcards. I can get letters from other prisoners. Love country music, trucker songs. Charles Paul DUNN, 287584, A255 wing, PO Box 520, Walla Walla WA 99362.

Gay dominant male looking for correspondence from submissive gays. If you are looking for that unique Master to serve, write immediately. SASE. Rick BASSHAM, PO Box 500, 090502, Olustee FL 32072.

I'm looking to meet someone short (under 5'11"). I like stock car racing, old cars, fishing, TV, and just sitting around with someone I care for. I can receive letters from other prisoners. I'd especially like to hear from people in the midwest. William H. STUIT, 301 Troy Dr., Madison WI 53704.

## Prisoners Seeking Friends

*"In an unjust state, the only place for a just person is in jail."*

**FREE PRISON PARALEGAL SERVICE** (for prisoners who can write to and receive mail from other prisoners) Help with legal research, Memoranda of Law, preparing legal documents for Habeas Corpus Petitions, Civil Rights Complaints, post conviction remedies, disciplinary and grievance matters. Write directly to James R. Romero, PO Box 1059, 28522, Santa Fe, NM 87501.

I'm looking to correspond with serious-minded gays, preferably the "fem" types, or TSs and TVs. My interests include law, the arts, partying, fine foods, and Night Life. This is your opportunity to meet a "real" person. Check it out. Chester Vinton HAAS, 327322 A, Ellis Two Unit, Huntsville TX 37440.

I would like to be added to your list of prisoners seeking friends. I enjoy work, trucks, touring motorcycles and young men. (Well, 16-30, but who's counting) I enjoy writing and learning of life in other places and would answer anyone inside or out as postage permits. Fredrick W. THOMAS, 1300 Western Boul., Raleigh NC 27606.

I'm a very sensitive, sincere person. My nationality is Negro but in my eyes a person's race and color has no bearing on a person's worth. It comes from the soul. I really enjoy reading your paper and hope there's someone out there that feels the same way I do and is looking for someone to hold on to — a good friend. Calvin JONES, 168-279, Box 45699, Lucasville OH 45699.

Wishing to share my thoughts with anyone. I enjoy music, sex and just living. I hope to be coming out in April of 86. Thanks for giving us a chance. John WAGNER, 79C 447, Box 51, Comstock NY 12821.

I like history (ancient), and helping people. I don't know what to put in an ad really. It's not because I'm dumb but I never did this before. Please write and let's talk. Martin D. MURRAY, 17246, PO Box 30 (17-4A), Pendleton IN 46064.

My biggest interest is meeting new people from all walks of life and exchanging beliefs and ideas. (And I love to write!!) Thanks. Edward BUB-BENMOYER, Box A (M-7873), Bellefonte PA 16823.



### NEW PENPAL PROGRAM!!!

FREE! You can be listed by sending a short letter describing your interests and what you are looking for in a correspondent. Some poems and short statements on life in prison also published sometimes. WILMAN, Box 722, 132 W. 24th St., New York NY 10011.

### FREE PUBLICATION!

Southern Coalition Report, published twice a year, is excellent on prison issues. Free to prisoners. Send to: SCR, PO Box 120044, Nashville, TN 37212.

I am a lonely TV and would love to hear from all. I enjoy taking care of my man. As of now I am single and looking for a few penpals. I'm Italian. Please write. Randie WRIGHT, PO Box 100, Somers CT 06071.





# CALENDAR

**April 6  
to  
April 20**

## 6 saturday

**Boston** — Photo exhibit by **Francesco Scavullo**. Robert Klein Gallery, 366 Boylston St. Continues till April 27. Info: 262-2278.



"Sting" by Francesco Scavullo, see April 6

**Boston** — "Girls Just Wanna Make Art" exhibit by Wendy Bergman, Maureen Gannon, MB Hermans, Joanne Hetherington & Mary Traynor; Fort Point Gallery, 249 A St. Continues till 4/12.

**Cambridge** — *Sister of Fire*, a play about the British witch trials; Old Cambridge Baptist Church, 1151 Mass. Ave. 8PM. \$7. Runs Fri.-Sat. until April 6. Info: 661-7263.

**Boston** — Erotica 3, the third annual erotic arts show; Gallery at the Piano Factory, 791 Tremont St. Opening reception, 7PM-11PM. Exhibit continues until April 14.

## 7 sunday

**Milford** — Tri-County Association discussion: "Threatening Dynamics in a Platonic Relationship." 7PM. Info: 655-4268.

## 8 monday

**Cambridge** — **Bisexuality** discussion with Boston Bisexual Women's Network. 7:30PM. Women's Center, 46 Pleasant St. Info: 491-8334.

**Cambridge** — "Lavender Hearts," stories of lesbian romance & erotica by Jennifer Justice; Harvard University, Cabot House, 51 Shepard St. 7 & 9PM. \$5/\$3 students. Sponsored by Radcliffe Lesbians' Association. Info: 623-5456.

**Boston** — **Alix Dobkin** speaking of "Woman-Hating, Racism and Violence in the Top 40." 7:30PM, First and Second Church, 66 Marlboro St. Donation requested. All welcome. Info: 524-1399.

## 9 tuesday

**Boston** — "Immediate Family," a play about a lesbian who tries to cope with her lover's dying; Harvard Medical School, Longwood Ave., Amphitheater D. 1:30-3PM. Free. Info: 732-1570.

**Cambridge** — **Bike trip** along the Charles. Bring lunch, water & vehicle. All women invited. Info: Cindy, 491-4612.

**Cambridge** — **Reproductive Rights** Task Force meeting of NOW: 99 Bishop Allen Drive, Central Square. 7PM. Info: 661-6015.

## 10 wednesday

**Boston** — **Girls' Night Out** to benefit the Women's Video Collective's trip to the U.N. Conference; 1270 Club, 1270 Boylston St. 8PM. \$6 at door, \$5 in advance. Info: 492-2126.

**Boston** — Lesbian & Gay Community **Networking Breakfast**. 8AM at the Club Cafe, 290 Columbus Ave. at Berkeley. Presentations by *Bad Attitude*, the lesbian sex journal, and Holly Ladd, general counsel of the Fair Housing Commission.

**Boston** — **Women protest apartheid**: march from Filene's at noon to Deak-Perera for rally and civil disobedience. Planning meeting: April 2. Info: (d) Jean Entine, 426-9734; (n) Jan Meriwether, 389-7548.

## 11 thursday

**Cambridge** — Daughters of Bilitis **Running Club** is forming. Beginning runners as well as serious runners welcome. Info: Jean, 277-8150.

**Boston** — **Gay Community News** always needs help on production night when articles are proofread and pasted up. If you've done proofreading or layout and would like to volunteer, stop by 167 Tremont St. 5th Floor (5-8pm for proofing, 7:30-11pm for layout). Come help out GCN and read tomorrow's news today.

**Waltham** — Lanford Wilson's *Fifth of July*, presented by the Hovey Players; Abbott Theatre, 9 Spring St. 8PM. \$5. Info: 890-8180.

**Boston** — Singing, dancing & signing with Susan Freundlich and Gayle Marie to benefit the **Boston Self-Help Center**; Sleeper Aud., 871 Commonwealth Ave. 8PM. \$8. Send SASE and check to BSHC/DW, 295 Harvard St., #308, Camb. 02139.



Susan Freundlich, see April 11

## 12 friday

**Milford** — Tri-County Association Friday night **coffee club** concert with vocalist, Ruth Harcovitz. 8PM. Info: 655-4268.

**Boston** — GCN **VOLUNTEER NIGHT!!!** Come help send out the paper to our subscribers. Refreshments and good times. Come anytime after 6PM to 167 Tremont Street, 5th Floor (near Boylston and Park Street "T" stops). If the door is locked, buzz us on the GCN intercom located outside the front door.

**Boston** — Tom Wilson Weinberg's *Ten Percent Revue* musical theater with Joey Branden, Jean Gauthier, Elliot Pilshaw and Robin White-Portnoy. Arlington Street Church, 8PM. \$8, Fri. and Sat.; \$6, Sun. Continues through April 28. Info: 542-3622.

**Boston** — **Triangle Theater's** production of John Preston's *Franny, the Queen of Provincetown*. 8PM. 58 Berkeley St., 3rd floor. \$8, seniors and students \$7. Continues Thurs., Fri., Sat. till May 4. Info: 353-0434.

**Brookline** — Swing/Jitterbug/Fox-trot/Waltz dancing for lesbian & gay couples; the Ballet Center, 185 Corey Rd. 7PM. \$8. Info: 277-1139.

## 13 saturday

**Natick** — Rape Crisis **volunteer training** begins: West Suburban YWCA, 231 Bacon St. Info: Ellen Gardner, 653-4464.

## 14 sunday

**Boston** — Red Hearts monthly potluck brunch for **leftward-leaning** gay men: newcomers welcome. Bring healthy food to share. 11AM. Info: 868-0006.

**Cambridge** — Slide show on **Black History** in Boston with Black and White Men Together. 1PM. Phillips Brooks House, Harvard Yard. Info: 536-1160.

**Boston** — **Ferron** in concert with Casselberry and Dupree and Bim; Symphony Hall. 8PM. \$11.50/\$10, \$8.50. Wheelchair accessible and interpreted in ASL. Info: 547-5704.

**Jamaica Plain** — **Lesbians with disabilities** first meeting. 2PM. Info: 524-1142.

**Cambridge** — *Accomplished Women, Wilmar 8 & I Am Somebody* films; Science Center B, Harvard University. 3PM. \$2. Info: 495-8140.

## 17 wednesday

**Boston** — Gay and Lesbian Issues Caucus of the 1985 **Democratic State Convention** meeting. Somewhere Else, 295 Franklin St. 7:30PM. Info: Ray Gottwald, 262-0327.

**Worcester** — *Word is Out* film showing; Clark University, Dana Commons. 8PM.

**Cambridge** — *The Times of Harvey Milk*; 1563 Mass. Ave., Pound Hall, Rm. 101, Harvard Law School. 7:30PM. \$1. Sponsored by Committee on Gay & Lesbian Legal Issues. Info: Mark Smith, 497-9088.

## 18 thursday

**Boston** — Romonovsky and Phillips with Jim Vetter: **music, comedy and magic**. 8PM. 871 Comm. Ave., BU. \$3 students, \$6 general admission. Info: Boston Intercollegiate Lesbian/Gay Alliance, 437-7399.

**Provincetown** — "The Joys and Stresses of Being a Gay Man or Lesbian in Provincetown"; Provincetown Town Hall Aud. 7:30PM. Free and open to the public.

**Cambridge** — Drop-in discussion group for women with **Incest Histories** — this month's theme, "Relationships"; Women's Center, 46 Pleasant St. 7:30-9:30PM. Info: 492-1818.

**Boston** — Lesbian & Gay **Pride Committee** meeting; Hill House on Joy St. 7PM. All welcome. Info: 889-4777 or P.O. Box 8916, Boston. 02114.

## 19 friday

**Cambridge** — Women's **Spirituality** Network celebrates spring and the Goddess Brigid; 186 Hampshire St. 7PM. Info: 497-8084.

**Boston** — "And They Never Came Back... Life After Our Parents Have Died," airing on WGBH 89.7FM. 8PM.

## 20 saturday

**Cambridge** — Batucada Belles, a women's **samba marching band**, begins rehearsing. 10:30AM. Bring portable percussion. Info: Buffy, 776-6699.

**Worcester** — Worcester YWCA's 100th Anniversary **celebration** with Gayle Marie. 8PM. Info: Nancy, 791-3181.

# Notes

### National Women's Music Festival

May 31-June 2 Bloomington, Indiana  
Pre-registration, \$55; on-site registration, \$60

The festival offers three nights of entertainment by women artists, including Ferron, June Millington, Kate Clinton, Ronnie Gilbert, Alive and others. There will also be conferences and workshops on the women's music industry, performing, writing, spirituality, and more. WIA/NWMF, P.B. Box 5217, Bloomington, IN 47402; (317) 637-4938 or (317) 637-2906.

### Gay Fathers Coalition International, 6th Annual Conference

May 31-June 2 Los Angeles  
The conference, with the theme "The Next Generation," offers workshops, speakers, and events that focus on gay parenting. Group activities are also planned for lovers, guests, and children. GFCI, Los Angeles Conference Organizing Committee, 7985 Santa Monica Boulevard, Suite 109-346, Los Angeles, CA 90046.

### Tenth National Conference on Men & Masculinity

June 20-23 St. Louis  
Organizers of this conference, which is for gay and heterosexual men and women, request a \$50 pre-registration deposit and ideas for workshops and other events, on such themes as cultural and academic work, outreach, networking, and personal growth. Cost: approx. \$130 for registration, room, and board. Tenth National Conference on Men & Masculinity, P.O. Box 24159, St. Louis, MO 63130; (314) 725-6137.

### Workshop for Christian Feminist Women

June 3-12 New York City  
The workshop, entitled "Cross Cultural Perspectives on Feminist Theology and Ministry," is sponsored by the Auburn Theological Seminary (NYC) and the Women's Theological Center (Boston). Its focus is a dialogue among women, particularly Anglo and Hispanic, on topics such as the exclusion of women from the ministry, ministry as liberation, and feminist liturgies and spirituality. Cost: \$275. Mabel Burke Lewis, Program Administrator, Auburn Theological Seminary, 3041 Broadway, New York, NY 10027; (212) 662-4315.

### Ninth International Lesbian and Gay Film Festival

June 24-30 San Francisco  
Deadline for Entries: April 15  
The festival is sponsored by FRAMLINE, a non-profit organization, to develop an audience for more and better gay and lesbian cinema. The festival is now accepting entries: films and video works by and about lesbians and gay men. Awards will be presented in several categories. For film entries: FRAMLINE/FILM, P.O. Box 14792, San Francisco, CA 94114; (415) 861-5245. For video entries: FRAMLINE/VIDEO, 182-B Castro Street, San Francisco, CA 94114.

### Poems on Gay Oppression

Deadline for Submission: July 1  
The blood moon press, a new publishing company, seeks submissions for a collection of poetry on gay oppression. Payment may be in cash, but is more likely to be contributor copies. Send submissions with SASE. blood moon press, c/o N. Rehbock, 60-25 67th Avenue, Ridgewood, NY 11385.

### Lesbian and Gay Bands of America

October, 1985 Denver  
LGBA held their last semi-annual conference in New York on March 23-24. Eleven bands and nearly 100 musicians attended workshops and lectures, and a benefit concert for LGBA and New York's Lesbian and Gay Community Services Center. The next conference will be held in Denver in October. For information on the October conference write: LGBA, 3311 16th St. NW, Washington, DC 20010, or call (202) 797-1132. In Boston, the Lesbian and Gay Pride Marching Band meets each Tuesday at 7:30pm at the YWCA, 140 Clarendon St., near Copley Square. For more information call Mary Helen at 875-4194, Greg at 236-1641 or Wayne at 726-3161 (days).

Calendar compiled by Miranda Kolbe

# GAY COMMUNITY NEWS



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